OR,

# THE WORLDS EPITOME;

## OR, MAN.

Set forth in his

1. GENERATION,
2. DEGENERATION,
3. REGENERATION.

MICAH 7 8.

*Rejoyce not against me, O mine enemy: when I fall, I shall arise; when I sit in darkenesse, the Lord shall be a light unto me.*

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# HIS WORDS
# E
# MAN

# TO THE READER.

*Gentle Reader,*

IT is almoſt 12 yeares ſince I finiſhed this ſubject, and now by the importunity of a learned friend, divulged. That conjectation is my blemiſh; thy diſlike: but ſurely diſlike the ſubject thou wilt not? yet if thou doe not approve and diſlike it thou art not thy ſelfe. Thou art my *ſubject* comprized in *Adams* loynes. In thy firſt eſtate I preſent thee like *Ovids Cornucope*, ſtored with all the fecundity of bleſſings, *bleſſed man can beare.* In thy ſecond and worſe eſtate, like *Pandora's* boxe, ſtored with all the fecundity of miſeries, *that wretched man ſhall beare.* In thy firſt eſtate I know thou wilt approve thy ſelfe, in being the *Image of God*; made perfect, holy, immortall: In the ſecond, I ſuppoſe thou wilt diſlike thy ſelfe; being made imperfect, unholy, mortall: *Man that is in honour, and underſtandeth not, is like the beaſts that periſh.* *Pſal.* 49. 21. Diſlike or approve; doe which thou wilt; doe both:

*I am*

EDVV: COOKE.

# TO THE READER.

# THE INDUCTION.

BFfore the *Lord* diſtinguiſht *time* or *place*,
Each creatures *forme* lay open to his face;
And in the preſence of their *Maker* were,
Though not then extant as t'us now they are:
For his all-ſeeing *Eſſence* was the glaſſe,
In which he ſaw, what after came to paſſe.
Yet he that view'd them in one onely act,
And in one *Chaos* did them all compact;
Would not in *one day*, but in *ſixe dayes* ſpace,
Make them apparent in their proper place:
That *Man* might know it was his will and pleaſure,
To order them, in Number, Weight, and Meaſure.
In this eternall powerfull operation,
Which *GOD* did explicate in the Creation;
Out of himſelfe, as *Tranſient* unto us
He ſhew'd his love, and mercy plenteous:
But in his owne worke wrought internally,
He doth reveale more power and myſtery.
That ſame internall ſecret power is it,
By which he did the *Word*, his *Sonne* beget:
VVhich worke continues, and is never done;
And yet he hath begot a perfect *Sonne*:
Much like the *Beame* which from the *Sunne* doth
Alwayes begot, yet perfect to our eyes. (riſe,

That is, in his eternal Idæa.

*Zanchy.* Gen: 1 2.

Gods tranſient operation out of himſelf.

Of this power *St. Auguſtine* ſpeaketh to *Maximinus*.

The

But his *externall* worke my *Muse* muſt ſhow,
As *tranſient* from himſelfe to things below:
And paſſe his inſelfe-worke ſo infinite,
To ſpeake ſomewhat of this, ſo exquiſite;
Made with ſuch wiſedome, and variety,
As did expreſſe the *Makers* Deity.

Pſal. 104. 24.

# BARTAS JUNIOR.

THe glorious *Earth* was fruitfull without rain, Gen. 2. 5.
The creeping *Serpent* suffered then no paine;
The irefull *Adder* had no power to sting;
*Leviathan* was then a harmeleſſe thing:
The *Wolfes* and *Lyons* with the *Lambe* did play. Isay 11. 6.
No creature then became the others prey.
The great vaſt *Sea* no vigour had to rage, Augsb. de
No force had *Nature* then to bring old age; Civit. Dei
The *Thornes* and *Bryers* they did trouble none, l. 14. c. 26.
Perfection was the end that made them knowne:
Then ſcarce and rare, *theſe* ſerved for to ſhow
The *Wiſedome* of our *GOD* in things below. Pſ. 104.
The Trees were greene, and grew without plantation, Gen. 1. 11.
The *Earth* was firmely laid without foundation, 12.
The *heavenly Orbe* was fil'd with harmony, Iob 26. 7.
The *lower-Region* had like ſympathie:
The *beaſt* with *man* moſt friendly did agree,
And *man* with *GOD* had bleſſed company. Pſal. 33.
He fram'de, and finiſh'd the whole hoſte of heaven,
He made them *All* of *Nothing*, ſtreight and even; Col. 1. 16.
He did the *Angels* and *Archangels* make,
And having made them, he no reſt did take.
He never reſted till the *Man* was made,
And then he reſted when his *Bed* was laid.

The

The *Center* of mans *heart* he made his neſt;
And there in mercy did vouchſafe to reſt.
Heavens, Earth and Sea, each ſublime, terrene thing
Psal. 33. 6. *Fiat lux.* One onely *Fiat* unto paſſe did bring:
But *Man* the laſt of creatures then to be,
Imploy'd to make him, the whole *Trinity*.
In him their ſacred image may be found,
A *Trinity* in *Vnity* profound;
Which from his *ſoule* moſt ſeverall doth ariſe,
1 Minde, 2 Will, 3 Worke of power: all from one ſoule. As *Minde, Will, Worke, Three royall faculties:*
His *Minde* conceiving, well doth repreſent
The *Fathers* royall perſon, excellent:
Who being *God*, as *Father* did beget
His onely-*Sonne:* which worke continues yet.
His *Will & Affection*, being gain'd or reapt,
The Image of the Trinity in the ſoule of man. Or elſe begotten of the *Mindes* conceipt,
Reſembles well (as we from it may gather)
The *Sonne* of *God* begotten of the *Father*.
The power of *Worke*, done, and in *action* ſtill,
Proceeding from his *Minde*, and from his *Will*:
Reſembleth well the *Holy Ghoſt*, as one,
*Proceeding from the Father and the Sonne.*
As theſe *three Perſons* make but *one-ſole God*,
Not three Gods, but one God. Diſtinct in *Office*, and yet not at odde:
So theſe three *faculties* not three *Soules* make,
Not three ſoules but one ſoule. But from the *Soule* doe their *Exiſtence* take.
And as no *Perſon* in the *Trinity*,
In *time* preceedes others in dignity;
But onely in their *order* ſo are brought,
For ſome *externall worke* upon us wrought:
The Son is not the Father, neither is the holy Ghoſt the Sonne. Diſtinct in *office* and in *Perſonall ſtate*,
Yet in the *Worke all-three* cooperate.
So, neither in this one *Soules* act within
Did *Minde* in time, before his *Will* begin;

Or power of *Worke* in time as after brought;
For that begins before the thing is wrought:
But in respect of *order* properly,
Existing with the *Soule* immediately.
But as an *Image* pictur'd to the sense,
Comes short of that whom neere it represents,
And can no whit attaine to that perfection,
Whereof it is an *Image* by reflection:
So *Man* comes short of the blest *Trinity*;
Though in himselfe he beares th' *Imagery*.
When he was made, *this creature* wanted name,
When it was given, he receiv'd the same;
Not from his *Goodnesse*, *Wisedome* rationall,
But from the earth, his Parent Naturall;
Which name not taken from his *dignity*,
Taught him a lesson of *humility*.
Nay in that name (though he Immortall were)
A mortall *Character* he then did beare:
Though death were farre off in propinquity,
And he enjoy'd all with tranquillity:
(The *Tree of life* to serve him for his meate,
The *Angels* as his guard, while he did eate,
A *body* of so sound a constitution,
As should have kept him from all dissolution:)
Yet if he fell, he should be as his *name*,
And so returne to *earth*, from whence he came.
The *Angells* did admire at *Adams* state,
The living creatures did before him waite;
He gave them names, and they obedient were,
To that dominion which his *Image* beare.
His *Image* was his *Makers* sanctity,
Infus'd into him as a quality:
The *essence* of the *soule* and *faculties*,
Like unto *God* in her agilities.

*Adam* doth signify *earth.*

*August. de Civit. Dei l.14.c.26.*

Iob 38.7
Gen:2.

Psal.8.6

In all things perfect: with a *holy will*,
With free election to be *good* or *ill*:
In *Purity*, and *Iuſtice*, *Excellence*,
Eph:4. 24. Befitting ſuch created *Innocence*:
In upright *Iudgement*, and in *Wiſdome* pure,
*Immortall* if he ſtood, ſo to endure;
Yet *one thing Man* did want: he was *alone*,
And therefore God himſelfe provides him one.
Obiection Was *Man* alone, when as he might converſe
With all the *Creatures* in this *Vniverſe*?
Queſtion Was he alone, who had ſociety
Ioh:16.32 With the *three Perſons* in one *Deity*?
Anſwer. He was alone, becauſe he could not finde
A *ſelfe-like Nature*, *Female* of his *Kinde*.
It was not good for *Man* to be alone,
When each had *Females*, and himſelfe had none.
He ſpake it in his counſell that did know,
*Tertul. contra Prax.* And the whole *Trinity* approv'd it ſo:
Who at that time conſulted thereupon,
As meet for *Man* to have a *helping-One*.
To give a full perfection to his ſtate,
VVhom he had made moſt fit to propagate.
To adde a perfect joy unto his life,
*Zanch: treatiſe of ſpiritual Marriage.* In the fruition of a *faithfull Wife*.
VVho in the ſtate of his pure *innocence*
Should cheare him up with ſelfe-like diligence;
And in his fall or diſobediency,
Prove his beſt comfort in extremity.
Nay, in the further iſſue of the deed,
*God* had a greater end in this decreed:
That *Chriſt* ſhould come from *Adams* loynes diſtinct
*True God*, *true Man*, the *Arrians* to convict:
Of *Adams ſeede*, a holy *Church* erect,
Subſiſting totally of the *Elect*:

VVhom he would in his wisdome separate,
From the defiled, sinfull, *Reprobate*:
VVhich could not stand by *Natures* argument,
VVithout the helpe of such an instrument.
For how could this vast world be peopled then,
VVithout the helpe of *women* and of *men*:
Vnlesse the *Lord* had wrought a miracle,
VVithout the helpe of them by oracle;
Being a *Potent*, all-sufficient *Lord*,
Able to have perform'd it with a *word*.
But *God* to finish his great worke begun,
Would onely have it in this manner done.
He cast the *wonder* of the *world* asleepe,
Presaging a most sacred *mistry* deepe:
Tooke from his side a *rib* most neere his *heart*,
Not putting him to any paine or smart:
VVith flesh did close the hollow place againe,
VVherein the *rib* did formerly remaine:
Then fram'd a *Woman* like him in each thing,
Save in the *sex*, where was the differing.
But in the *action* you must understand,
*God* did it by his *power*, not by his hand:
He spake the *word*, or wil'd it instantly,
And it was finished effectually.
Then in a vision he declar'd to *Men*,
How, and of what, he builded the *Woman*:
How she was fram'd of him, and of his bone,
That they might not be *two*, but *both* be *one*:
How *all men* from *that one* deriv'd should be,
To shew how he affecteth *unity*:
And that in her he should repose his trust,
Being so chast, wise, modest, constant, just.
Thus *God* in vision did to him declare
The *Vertues* of his *Wife* particular.

Ephes. 5. 1.
Eph. 2. 10.

His sleepe was not naturall, but divine, descēding from heaven, not ascending from the stomacke to the head

*August. de Civit. Dei l. 12. c. 13.*

*Aug. ubi supra*

Gen.2.22. And *He* no ſooner from his *ſleepe* did wake,
But *God* his *new-made daughter* then did take,
And bring to *Man*: who when to him ſhe came,
According to her *Nature* tooke her *Name*:
God gave *Her* unto *Man*, *Man* tooke his *Wife*;
With all the bleſſings ſuting to her life.
Gen:1.28. He bade them to increaſe and multiplie,
And fill the *Earth* with humane company.
He bade them to beare rule o're *Fiſh* and *Foule*,
On *Each-thing* creeping that had life or ſoule.
He gave them the whole *Earth* for to poſſeſſe,
And *Paradiſe* withall, to keepe and dreſſe.
He tolde them where hereafter they ſhould dwell,
And fill thoſe places whence the *Angels* fell.
He bade them on his favour to relie,
And *He* would bleſſe them and their progenie.
He gave them all the *fruites* and *hearbs* to eate,
Gen 1.29. Which he before appointed for their meate.
But of the *Tree of knowledge*, next to *life*,
He muſt not eate thereof, nor may his *Wife*:
For whenſoever they did taſte the ſame,
They both ſhould dye; and dying feele the blame.
Gen. 2.9. *Theſe two* were in the midſt of *Eden* plac't,
And had their *Names* agreeing to their *Taſte*.
VVhat *Fruite* they bare, *Scripture* doth not expreſſe:
But Trees they were, and that we all confeſſe;
Origen. Planted, and watered, growing, bearing fruite,
True trees, not *Allegor'es*, as ſome diſpute;
But why ſo called: *Here* will be the ground,
To taxe the *Rabbins*, and the truth expound.
They thought the *Tree of knowledge* to be ſuch,
Joſeph. Antiq.l.1.c.2. As might augment his *knowledge* by the touch,
Increaſe his *wit*, his *underſtanding* more;
And make him *perfecter* than heretofore.

This same *conceit* made *Iulian* to misdeeme,
That *God* did then but little *Man* esteeme;
When as he might not touch, but by it glance,
Thereby to keepe him still in *Ignorance*.
But this same Tree had no such property,
To adde unto the *Soule* such faculty.
For sure such corporall fruites could ne're erect
Within the *Soule*, such sp'rituall effect.
Nor, can a thing that's perfect, well be said
To be imperfect, or unperfect made.
*Adam* was perfect in each *faculty*,
In *will*, in *knowledge*, and in *memory*;
In *wisedome*, *justice*, and in *understanding*:
Having the creatures under his commanding.

*Iulian* the Apostata.

Gen. 1, 28.

He had a twofold *essence* in degree,
Denoting him the *Worlds-Epitomee*,
Being a *twofold world*, for to declare,
One *God* was *Earth* and *Heaven's Artist* rare.
Better he could not have beene made by *Nature*,
Vnlesse he had beene made some other *Creature*.
God (I confesse) might have created him
A holy *Angel*, or a *Cherubim*:
He might have given him better *Qualities*,
Agreeing to his god-like *Faculties*:
But as the *Lord* is *good*, so is he *wise*,
And gave him what his *Nature* did suffise.
He made him perfect in the prime *Creation*,
His *Knowledge* could receive no augmentation,
Either by *Science*, or by naturall Fruite;
As these wise *Rabbins* vainly doe dispute.
If then the Tree could not augment the same,
Let us inquire then, why't had the name.

*Chrysost.* in his treaty on the 2 Cor. 12.

Psal. 34. 8. 104. 24.

Some say, that it was called *Good* and *Evill*,
Through the deluding promise of the *Divell*;

Who being to deceive him, told him so,
And he gave credence to his mortall Foe.

Question. But did not *Adam* know both *Good* and *Evill*,
Before he was foretold it of the *Divell*?

Answer. Yes, he knew ill, by rule of opposition,
And good, as we distinguish by possession:
After his *fall*, he likewise understood
The *Guilt* of *Evill* by the *losse* of *Good*.
Others did call it so, by the *Event*,
Because it did procure his *punishment*;
But this not fully doth explaine the place,
August. de Civ. Dei, l: 14. c. 12. The *Tree* was wholesome, and had pleasant grace;
How was it *evill* then? By *Accident*:
Not of it selfe; By the *Commandement*.
Gen: 2, 17 For this cause it was said, *Thou shalt not eate*:
The precept made it so, the pow'r was great,
To warren *Man* from *Sinne* in *Innocence*;
Who after was to fall by Negligence.
*Thou shalt not eate*: This precept tells him why?
But what commands the *God* of *Majesty*?
Rom: 12. 3 He bids him for to rectifie his *Will*;
And not to covet that would make him ill:
He bids him to be wise, in all discretion,
And not to rise in thought, 'bove his condition.
He tells him how his *glory* might consist,
In true *obedience* if he will persist:
He tells him though he were a *Prince* on earth,
Yet it was *He* that gave him first his birth:
And being but a *Subject* and a *Creature*,
Luk 20. 25 He must pay homage to his *Lord* and Maker:
Deu: 10. 12 Thus as a *Rule* the *Tree of knowledge* stood,
To tye him to *Obedience*, which was good.
It was not set by *Gods* appointment there,
For to intrap his life, as with a *Snare*:

As the malicious multitude surmise,
Who murmure 'gainst the *Lord*, thats only wise:
But *God* therein would his *Obedience* try,
To prove his *Love*, his *Faith*, and *Loyalty*.
Nor did he stand in need of *Mans* obedience,
Who was to doe it upon his allegiance;
Nor could the *Lord* be better'd ought thereby,
For nought can adde unto his *Soveraignty*:
No *Power* can make him greater than he is,
No *Joy* can helpe to perfect up his blisse:
No *Iustice* make him just by betterment,
No *Knowledge* adde to his experiment.
With one sole act he viewes all things that be,
Through his *essentiall Conspicuitie*;
And knowes the very secret thoughts of *All*,
By uncreated *Power* Personall.
He is the sole *perfection* of all things,
He maketh *Lords*, inaugurateth *Kings*:
He pluckes them downe, he reares them up againe:
For by his pow'r all Kings doe live and reigne:
He is the true and *compleate Lord* alone,
That helpeth *All*, yet stands in need of *None*.
If he be hungry, who shall give him meat?
For the whole world is his, he is so great.
He measures Heav'n and Earth as with a *Span*,
He feedes the Beast, and giveth food to *Man*.
He heares the little Ravens when they cry,
And gives them meat to to their voracity.
He with a word did Earth and Heavens make,
And he becomes a *Begger* for our sake.
He begs a loyall and a faithfull *Heart*,
He sued to *Man*, and *Man* would not impart
His bound obedience to his *Maker* great,
His soveraigne *Lord*, of prime, and *Supreme-seate*.

Deut. 10, 12.

Psal. 16. 2.

Psa. 145. 3

Psal. 50. 12

Psal. 94. 11

Gods power is himselfe.

Prov. 8, 15.

Zeeby upon the Attribute *Lord*.

Psal. 50, 12
Psal. 145, 3
Isay 40, 12
Psal. 147, 9
Iob 39, 3
Psa. 147. 9
Psal. 33, 6

Pro. 23, 26
Deut. 10. 12.

VVhat could the *Lord* in favour more have done,
Than have required duty of a Sonne?
VVhat could a Sonne in due have chosen rather,
Than true obedience to so good a Father?
Luk.20.25 Who did exact obedience as his due,
To have confirm'd his *Faith*, and blest him too;
Gen.2.17. Who did in mercy warne him of his fall,
That he might shunne the punishment withall.
But see the nature of Ingratefulnes;
*Adam* forgot the *God* of Righteousnes:
He would be elevated through Ambition:
Rom:12, He would be like the Highest in Condition;
13. He would be wise, above Capacity:
He would be equall to the *Deity*;
Presum'd to gaine this knowledge by that Fruite:
But through his *folly* was made destitute.
It was no petty *Sinne* he did commit;
The greatnesse of his sinne. No trifling Apple, which he sought to get:
Although *Pope Iulius*, third of that same name,
Did prize his Peacocks losse above the same.
His *Sinne* was most exceeding insolent,
Against the mighty *Lord* omnipotent:
Psal:145.3 He that is great without all *Quantity*,
He that is good without all *Quality*:
1.Tim:1, He that is everlasting without Age,
17. Psal:90.2. He that in Heaven hath his heritage:
Isay 66.1. Who with his *Essence*, *Pow'r*, and *Saving-grace*,
Ier:23,24. Fills Heaven and Earth, and is in *Every-place*:
This same is he which *Adam* disobey'd.
Rejecting *Iacobs God* to be his ayde;
All through the fond perswasion of his *Wife*.
And so I come unto the *Tree of life*.

THe *Tree of life*, had properly the name
From the true *Vertue* which was in the same:
The Fruite thereof retein'd this property,
To keep the body from mortality;
In such a state and perpetuity,
As should have banisht all infirmity;
As *Hunger*, *Thirst*, *olde Age*, and *Feeblenesse*,
*Sorrow*, and *Sickenesse*, *Death*, and *Wretchednesse*:
And when that *Adam* had continued there,
In all the blisse, and jollities that were;
In a full space of time, contented then
He should have gone, not dyed as other men,
But in his beauteous Strength and Happinesse,
Have beene translated to *Gods* blessednesse.
It likewise was a *Signe* of *Life* to *Man*;
That he might duly contemplate thereon,
And so obeying the commandement,
Might endlesse live, without all punishment.
It was a *Type* of *Christ* the *Sonne* of *God*;
Who should be borne to feele his *Fathers* rod:
And so give *life* to *Mans* posterity,
Who lost the same by *Adams* misery.
Thus stood these *Trees* in midst of *Paradice*,
When *Adam* listen'd unto Gods advice.
Thus *Adam* was in his *Magnificence*.
Long of his *Makers* great *Benevolence*:
Thus was he in *Dominion* over all,
In *State*, and *Power*, most Majestically:
Thus was he seated, thus did he command
All things that were either in *Sea* or *Land*.
The *Ayre* was pure, unblemisht to his eye,
The *Sunne* surpassed in his radiancy:
The *Ground* was fruitfull, without helpe or labour,
And all the *Herbs* had a most pleasant savour.

*August. de Civ. Dei, l: 14. c. 26.*

Like *Enoch*, Gen: 5.24.

It was as a Sacrament of life to man

Rev: 22, 2. Pro: 3, 13 Ioh: 6, 33.

Gen: 2, 9.

Gen: 1, 26

Psal: 8. 5, 6

His

His *Body* was ſo comely and ſo faire,
As if it had beene made of pureſt aire.
His *Lookes* were heavenly, and his *Thoughts* divine;
And all his *Parts* to *goodneſſe* did incline.
His *Second-ſelfe* had all things that he had,
Gen:2. 23 And in this *Sympathy* was *Adam* glad.
He cal'd her *Woman*, and in that fit name,
He ſhew'd her *Being*, and from whence ſhe came.
Ibid v. 25 They both were naked, and were not aſhamed;
Their perfect comelines in *Both* unblamed.
Gen:3.7 They had no clothes, to cover nakedneſſe;
Aug:Civit. Till *Sinne* brought *Shame* to hide uncomelineſſe.
Dei l. 14. c. 26. They had no need of any Indument,
When neither Heat, nor Cold, could them torment.
They had no need of any ſuch defence,
When they were clothed in their *Innocence*.
They did not loathe at one anothers ſight,
For being comely *Nature* wrought delight.
Aug:Civit: Dei. l. 14. c. 22. They were not prickt by nature unto luſt,
For being naked they were likewiſe juſt.
They did agree in ſuch a heav'nly *union*;
As *two* were then but *one*, by that *communion*.
Sam:18. 1. The *Woman* in the *Man* was ſo compriſ'd,
That both in neither might not be deſpiſ'd.
She onely formed was in *Paradice*,
Yet there the *Divell* tempted *her* to vice.
She was not made of *Earth*, but of the *Man*,
To ſhew where her beginning firſt began.
She was not of the *foote*, nor of the *head*,
But from the *ſide*, as equall honoured.
Hyp:Hom: Gen.24. She was the *Rib*, and neereſt to his Heart,
That *Man* might love her, as his deareſt part.
She was but of the *Rib*, therewith to tell her,
How to obey her *Husband*, her *Exceller*.

God

*God* tooke but *one* from him, which *Man* affords, Gen. 2. 21
The greater part of *Woman* was the *Lords*.
And thus was *Woman* in her excellence,
The joy of *Adam* in his quinteſcence:
The *Queene* of *Earth*, and Mother of us all,
From whom we had our firſt originall.
She was the *Type* (as each Divine allowes)
Of the Church militant, our *Saviours Spouſe*:
And *Adam* was a *Type* of *Chriſt* the *Lord*: Rom. 5, 14
And herein all the learned doe accord.
His ſleepe in *Paradice* did tipify,
Our *Saviours* paſſion on Mount *Calvary*:
Out of whoſe ſide the Church was likewiſe taine, Gen. 2. 21
Ranſom'd by blood, and ſweetly cleanſ'd againe. 1 Pet. 1. 19
Their *Ingall & Marriage* which was but carnall,
Did typify the *other Spirituall*:
By which our *God* by his all power divine, Hoſea 2. 20
Doth to himſelfe the Faithfull *Soule* combine.
*Chriſt* and his *Church* (I ſay) had reference,
To *Adam* and *Eves* ſtate in *Innocence*; Note.
I weene whom there was ſuch correſpondencie,
As makes a twofold firme Analogie.
One in the carnall ſtate compatative; Chriſt like Adam.
In each particular derivative: The Church like Chriſt.
The other from *Chriſt Ieſus* ſpirituall;
In his owne *Perſon*, which is myſticall.
If you will underſtand what I relate,
How each the other doth aſſimilate:
Marke theſe *ſeven heads* of their *Congruity*.
And the Concluſion ſhewes the *Myſtery*.

1. Adam *an earth, was of the earth a Virgin,*
*The* Earth *a* Virgin *is, ſaith* Origen.
*Now* Chriſt *the* Sonne of God *thought it no ſcorne,*
*To be incarnate, of a* Virgin *borne.*

2. Adam

John 1,3 Rev:1,5. 1 Cor:12, 27. Col:1, 18.

2. Adam *of mankinde was the head of all,*
Christ *is his* head, *and our* originall:
*We are his* Body, *and he is the* Head,
*To whom in spirit we are compeled.*

Gen:2,22 John 6.37 39.

3. Adam *tooke* Eve, *then* Marriage *first began,*
God *gave Contract, espoused her to* Man;
So God *unto his* Sonne *his* Church *did give,*
*Whom* Christ *did then receive, as* Adam, Eve.

Cant.2,16 2 Cor.11, 2. Cant:2,16

4. *Whom* Eve *accepted with a full consent.*
*The* Church *received* Christ *as Continent.*
*For* Christ *receiv'd her, as his* Wife *to make,*
*And she her* Husband Christ *did thankefull take.*

Gen.2,24 Hebr:2,11 Gen:2,25. 1 Pet:1,19

5. *As* Eve *and* Adam *were alike by kin,*
*And naked too, and yet devoid of sin:*
So Christ *will have his* Church *to be the same:*
*And he is naked too, devoid of blame.*

Mat:8,20. Psl:115,16 2 Cor.8,9 Mat:13,55 John 14,3 Mat:1,3 Luke 2,7.

So poore and naked, that he made his mone;
He had no house to rest his head upon:
Foxes had holes, to serve them in their need,
The birds had nests, therein to lay their breed;
But he the *Lord* of Heav'n, and all the Earth,
VVanted what Creatures had by right of birth:
And would be poore, that we in wealth might swim
And be the Riches of our *God* in *Him.*
Came of poore Parents, to raise up on high,
The poorer sort to glorious dignity.
VVas borne an *Infant*, naked, to the paps,
Swadled in clothes, laid in his *Mothers* lapp.

The Concret name signifies the Person; The Abstract name the Nature. Gods Person, not Nature

Suffer'd as *God*, but in the Concret name;
Yet in the Abstract, he did not the same:
Naked he liv'd, contemning worldly drosse,
Naked he dy'd, fast nayled on the Crosse:
And being dead, he was enforc'd to have
A nothers *Sepulchre* to be his grave.

The *Church* with him hath like congruitie,
or ſhe is naked too, as well as he:
Naked and ſpoiled of the *Carnall-man*,
Having *Chriſt Ieſus* ſpiritually put on.
Naked of Riches, then deſpiſe them not,
For poverty is oft the righteous lot.
Naked by voluntary poverty,
Forſaking all out of meere piety;
Deſpiſ'd, revil'd, condemn'd to baniſhment:
Yet patiently doth beare the chaſtiſement.
No whit aſhamed for to undertake
All theſe afflictions for her *Husbands* ſake.
Therfore to perfect the a alogy,
She fitly doth the *Womans* place ſupply:
Becomes obedient to her *Husband Chriſt*,
Contracted to him in the *Euchariſt*.
Fruitfull in *Good Workes*, the effects of grace,
And therefore fitly doth ſupply her place:
Made ſo by operation of his word,
Which unto him doth heavenly *Sonnes* afford;
Begetting of her ſpirituall *Sonnes* indeed,
By the effectuall power of his *Seede*.
She is as *Evah* was, a *helping-One*;
Fleſh of his Fleſh, Bone of his very Bone:
Regenerated by his *holy-Spirit*,
That ſhe eternall glory might inherit:
Be like him in created *ſanctity*,
As he was like her in'is *humanity*:
By his *Eternall Fathers* owne decree,
Ordain'd his *Spouſe*, from all *Eternity*.
Deſign'd by him to be her holy *Head*,
Before the world was made or finiſhed:
In whom our ſweet conjunction is expreſt,
In his owne *Perſon*, reall, manifeſt:

The churches congruity with *Chriſt* Eph. 4, 24.

*Mat.* 16, 22

*Mark* 13, 9

*Zanch*: treatiſe of ſpiritual *Marriage*.

Eph. 5, 24

Iam. 1, 18

1 Pet. 1, 23

Eph. 5, 30.

1 Pet. 1, 20. Cant. 5, 1. Eph. 1, 5, 6 11, 22, 23. This was expreſt in *Chriſt*, who the Word took fleſh.

Having

Having two *Natures* in himselfe alone;
1 Cor. 8. 6, 7. We *many persons* are in *essence one:*
Vnder one *Maker*, who created all,
Ioh. 1. 14. 16, 17. Vnder one *Saviour*, who redeemed all;
Eph. 2, 18. Vnder one *Spirit*, who doth sanctifie:
Ioh. 17. 21 And yet these three makes but one *Deity.*
Eph. 4. 5. Of one *Faith* here's our blessed *Vnion;*
1 Cor. 10. 17. One *Baptisme*, and one best *Communion;*
Phil. 2. 2. One *minde*, and one unanimous *consent,*
Eph. 4. 15. Vnder one *Head*, *Christ Iesus* permanent.
Psal. 45. 13 The *Church* is that same *Daughter* of the *King,*
Of whom the *Psalmist* doth so sweetly sing;
Arrayed in a garment of pure gold,
Which is *Christ Iesus*, glorious to behold:
Ibid. v. 14 All full of *needle-worke* most richly wrought,
Which are his *sufferings*, as Divines have taught:
*Glorious within*, by *Christ* his *righteousnesse*,
Phil. 3. 9. Imputed to her, as her *holinesse:*
*Glorious without*, by his *infused grace,*
Cant. 4. 7. Without a spot or wrinkle in her face;
Though in her selfe *defiled*, and *polluted*,
Yet is *she* otherwise with *God* reputed:
Christ Iesus; Rom. 13. 14. For being cloathed with *this indument*,
This *glorious robe*, her best *abilisment*;
No sinfull blemish in her doth appeare,
Because in *Christ* she is esteemed cleare;
Cant: 6, 8. She is *immaculate* to looke upon.
More I would write of this *beloved one*,
But my precedent subject doth enforce
Me to returne to my intended course:
And I as one directed, must withall
Leave this discourse, and write of *Adams* fall;
His *State*, his *Losse*, his *Sinne*, how it began
By the grand *Divell*, enemy to *Man.*

THe *Divel* was an *Angel* (once) of light,
Blest in beholding of his *Makers* sight;
Indu'de with most profound Intelligence,
Befitting such created excellence:
But thinking in himselfe to be more great,
He headlong fell from that supernall *Seat*;
With many hundred thousand *Angels* more,
Whom God to mercy never will restore;
Whom he in Iustice for their wickednesse
Hath ty'd in chaines of everlastingnesse:
Whom he permits in wicked men to raigne,
Absent a while from *Hell*, not from their *Paine*:
Whom he reserves unto the Iudgement day,
To feele the anguish of a greater pay.
And *He* whose pow'r might have sustain'd them all,
Permits them justly in their sinne to fall;
And *Satan* here to use his tyranny,
Although he were his greatest enemy:
Yea though in spight he sought to overthrow
The glory of his creatures here below.
For, he, the Head unable to rest,
Gainst whom he in rebellion did persist;
Now bends his force to ruine *Adams* stare,
Which he by guesse suppos'd as terminate.
Beholding *Adam* then so meane a Creature,
Of such base *Matter*, now to be his *Greater*;
Of such Imperiall State, and dignity,
Enjoying his late fallen *Felicity*:
He stormes in rage, and swelleth in his ire,
Consulting if he might him quite t'expire.
He knew by *Nature* well that *God* was just,
He knew that *Adam* was but made of *dust*:
He knew if sinne his goodnesse did pervert,
It would redound unto each creatures hurt:

Iob 4.18.
Esek. 28. 13, 15.
Isay 14.12
2 Pet. 2.4.
Iude 1.6.
The Divels weaknesse.
Psal: 8, 5.
Psal: 145. 17.
Gen. 3.7.

And

And he by doing it should extirpate,
2 Pet. 2,5. All their whole glory by his inbred hate:
Which well he knew would be no small defeat
Vnto the *Lord* of *Lords*, their *Soveraigne* great.
Resolv'd therein, he like a subtill one,
Gen 3,1. Must single out the *Woman* all-alone:
He did not turne himselfe into a serpent, but entred into the serpent. And shrouded in a *Serpent* (for collusion)
Will speake unto her, but to her confusion.
He durst not doe it before *Adams* face,
Neither attempt it, being *Both* in place:
He needs must doe it, when she is alone,
Not by *Compulsion*, but *Perswasion*.
He must entise her for to take the fruit;
He could not enter her, her to pollute:
He could not *this* doe, for her *Sanctity*,
And therefore he will prove his *Subtilty*:
Gen:3. 4 He moves the subtill *Serpent* for to speake,
VVhich without *Gods* permission was too weake:
He guides his *Tongue* in all agility,
To finde the *Womans* imbecillity:
chrysost: on Gen. He speaks unto her, and she doth admire him,
And to speak on she seemeth to desire him.
He takes occasion from her *Carelesnesse*,
To rob her of her *Faith* and *Righteousnesse*.
*He bids her eate, the woman doth denie;*
Gen: 3,1 Repeates what God hath threatned, *Lest ye die.*
But *He* more crafty unto *Her* reply'd,
*Not surely dye*, but *Both* be *Deifi'd*:
As Earthly *Gods* they should know *Good* and *Ill*,
And have All things agreeing to their *Will.*
Their eyes should open, and immediate show.
*That* which *So much* they did desire to know:
Ibid: vers: 5 That *God* should know it, and would envie them,
Which gave him cause to care so much for them:

And this he ſpake in ambiguities,
Gulling the *Woman* by his ſubtilties;
Who ſeeing that the *Tree* was good for meat,
And had ſuch pow'r to make her wiſe, and great; Ibid. v. 6.
And was ſo faire and lovely to behold,
She takes upon her, and ſhe will be bolde:
She gives full reines unto her *Gluttony*,
Murdering by it her *whole Poſterity*:
Not ſatisfi'd *her ſelfe* alone to taſte.
She runnes to her *Companion* all in haſte:
And finding him among the ſhady trees, *Eues* ſearch for *Adam*.
Devoted unto *God* upon his knees,
Ore elſe at quiet by his ſleepineſſe;
(*For man 'gainſt danger is in heavineſſe.*)
She ſtay'd a while, untill he for his Bride,
Had caſt off ſleepe, lay'd drowſineſſe aſide.
Then after many ſmiles and ſweet embraces,
Which Lovers uſe in ſuch befitting places:
She frames her tongue, and doth begin to tell,
During his abſence, what to her befell.
How in her late accuſtom'd, pleaſant walke,
She heard a *Serpent* moſt diſtinctly talke; *Eues* ſpeech to *Adam*.
Who with deliberate words, did full declare
The cauſe of his intent, and being there.
And then ſhe tolde him every circumſtance,
Which did befall them in their diſputance:
What *Proofes impregnable* he did her bring,
Above her ſtrength, her reaſon conquering.
How much he did commend that pleaſant fruite,
Which had rare pow'r to make them moſt acute.
Then more to move his longing appetite,
She brings the *liquoriſh Apple* to his ſight;
Which from his teeth extorted ſuch a water,
As drowned all his *Wit* and *Senſes* after.

And having put the apple in his hand,
She gave him *Thus much* more to understand,
That having eate it, he should never dye,
Gen:3 4. For they as *Gods* should live eternally.
He wonne by her deluding eloquence,
Puts *God* aside, gives her preheminence.
With admiration still doth hearing give,
Because he saw her eate, and yet to live.
Beleeves a *lying-Devill* and a *Wife*,
But gives no credit to the *Lord* of *Life*.
Who tolde him of his penalty before,
That *death* should be approaching to his dore:
Ready to seize upon him as a prey,
Gen:2.17. The very *Minute*, and the *selfe-same day*,
He should presume to taste or eate the same;
And beare him to the place from whence he came:
Therefore in pitty *God* did him intreat,
That as he lov'd his *Soule*, he would not eat.
Gen:3.3. And didst not thou, *O Eve, the same avouch?*
God said, Adding a word unto it; *No, nor touch?*
*Not eate*; By which the *Divell* tooke a fit occasion,
*Eve* added To overrunne thee with a strong invasion:
*this* word, Who that he might the better *thee* insnare,
*Nor touch.* Vs'd all the *by-wayes*, and the *trickes* that were.
For he with words not spoke did friske about,
*Chrys: on* So by contraries found the spoken out:
*Mat:7.* Made thee to blabbe the *Lords* commandement,
That he might winne thee to thy detriment:
Got thee to fling a *Pearle* unto a *Swine*,
To cast unto a *Dog* a thing divine:
Then wrought upon thy Imbecillity,
And overcame *thee* by his Subtilty.
Thou mightst have pry'd into his cunning *Guiles*
And circumvented *Satan* in his *wiles*.

Thou mightst have cast him off by detestation,
And found his fraudulent dissimulation;
By contradicting thee; *Of every tree:* Gen:3.1.
When *God* did preordaine no such decree:
In contradicting Gods owne Majesty, *Chrys:* in his treaty of vertue and vice.
Thou mightst have found a false, fierce enemy;
But *Thou, That* faire occasion, didst omit;
Which might have well discover'd *Him*, in *It:*
Deliver'dst what thou hadst into his hands,
Becam'st obedient unto his commands:
Acquainted'st *Adam* fondly with thy state,
And of the *Sinne* mad'st him participate:
In an unusuall fashion seem'dst to teach,
Whose duty was to *heare*, but not to *preach:* 1 Tim:1.12
O *Adam, Adam*, where was thy reproofe? Apresident: Iob 2.10.
Thou should'st have *chid* her (now) in this behoofe;
But thou art too too like her in *Condition*;
And therefore wilt partake of her *Ambition:*
Folly hath caught thee, how art thou beguiled?
*Eve* is uncleane, and *Adam* is defiled.
No sooner did he eate, but straight their eyes
Were open to let in their miseries:
The eye of *Evill-knowledge* lets him see Note this.
What he had gain'd by the *forbidden Tree*:
And this same *eye* discovers all his *Sinne*,
And showes him what he is, without, within.
He findes his stomacke overmuch oppresst,
And in it felt himselfe withall distrest;
A sudden *Chilnesse* strikes him to the *Heart*,
And he is *naked* (now) in *Every-part:*
He seekes for *Leaves* to hide his *nakednesse*; Gen:3.7.
And is *Ashamed* of his *filthinesse:*
He feeles the *anguish* of a mighty *Rod*,
And he hath *lost* the *Image* of his *God*.

His Soule polluted with *Impiety*,
His *Heart* is filled with *Hypocrisie*;
Rom:8,6. His *Will* perverted by his *wickednesse*,
Ier.4,22. And all his *Wisdome* turn'd to *foolishnesse*.
His *Ioy* is turn'd to *Infelicity*,
His *Faith* is turn'd to *Infidelity*:
His *Soule* and *Body* both contaminated,
And *Both* from *God* most justly separated.
Rom:6.16. A guilty *Conscience* turnes him into *Gall*,
A *wicked-Divell* holdes him now in *thrall*:
An *Expectation* of great *punishment*,
Makes him to melt by inward *languishment*.
*Eternall Death* doth dogge him at the heeles,
And he the *terrour* of it somewhat feeles.
*Chrys:Hom:* He *findes* himselfe by *Satans* wiles deceiv'd,
*in Gen.* 16. He *sees* himselfe of all his *Gifts* bereav'd.
Recall againe his *sinfull-deede* he cannot,
To have accesse to *God*, alacke, he dares not:
He knew him *Iust*, and being *such a One*,
In this case hope of pardon there was None.
He knew not then (*God* being *just* and *true*)
How he could *pardon*, and *redeeme* him too.
The blessed *Angels* will not comfort him,
The *Other-Creatures* doe astonish him:
Ioh: 8. 44. All his *whole-Thoughts* addicted are to *Evill*,
And he is now the *Image* of the *Divell*:
Gen:3.8. An uncouth *Feare* assaults him *Inwardly*,
And he must *fly* from *Gods* discovery.
O *Adam*, *Adam*, whither wilt thou flye?
From out the sight of his *All-seeing Eye*?
Psal.139.8 Mount 'bove the *Heavens Adam*, pierce the aire,
Yet having done it, he will finde thee there:
Ibid.v.9. Descend to *Hell* among that wicked rout,
And there in *Iudgement* he shall finde thee out.

Take *wings*, and flie above *Heavens Celsitude*,
Yet he conteines thee by his *Latitude*:
Hide thee in *darkneſſe*; yet know *He* is *Light*,
And therefore fondly thou do'ſt fly his *Sight*.

The *Lord* beholding *Man* full fraught with terrour,
Comes *mildely* to him, to rebuke his errour.
He brings him *ſalve* to cure his *miſery*;
And comes withall to *plague* his *Enemy*:
Man careleſſe of himſelfe flees his *Phiſition*,
And hath no *grace* to offer his ſubmiſſion.
The *Lord* in mercy makes him to appeare,
And gives him comfort to appeaſe his *Feare*.
He doth not come in fearfull *Apparition*,
He doth not come in finall *Soules-perdition*;
He doth not come in diſmall *Flames* of *Fire*,
As (once) he did to *Sodome* in his ire:
But he doth come with *milde-Celerity*,
To comfort *Man* in his extremity.
He comes in *cooleſt* part of all the day,
He comes when *Man* by *Sinne* had loſt his way;
He comes in *Motion* of his *owne accord*,
That *Man* might heare the preſence of the *Lord*:
No whirling *Tempeſt* walking doth he make,
As when he made Mount *Sinai* for to ſhake.
Such was his *pitty* without *Mans* leaſt *Merit*,
Such was his *Mercy* to *Mans* ſinfull-*Spirit*,
That he doth come not in *auſterity*,
But in his wonted former *clemency*.
O then poore *Adam*, why art thou affear'd,
When in ſo *ſtill* a *Sound*, thy *Lord* is heard?
'Tis thy *Sinne*, or rather 'tis thy *Shame*,
Which makes thee thinke his *preſence* not the ſame.
The ſecond *Perſon* in the *Trinity*,
Not in the ſubſtance of his *Deity*;

The manner of Gods approach to *Adam*. Deu: 32. 39

*Chryſ: hom. in Gen: 17.*

Gen: 19. 24.

Gen. 3. 8. *Mat:* 12.

Exo: 19. 18

Gods mercy to man.

Iohn 1. 18



But

Aug: Civit. Dei l. 16. c. 29.

But in assumed creatures *ministry*,
Vouchsafes in *mercy* to conferre with thee;
Mildly doth call thee by thy *proper Name*,
Inquiring of thy *welfare*, when he came:
*Where art thou Adam?* As if he should say,
*In what Estate?* How fareſt thou to day?
Why art thou troubled? *Wherefore* dost thou fly?
Pre'thee resolve me *Adam*, tell me why?
*Here thou hadst fit occasion to have said*;
Lord *I have sinn'd, assist me with thy aid:*
*I have unjustly of mine owne accord,*
*Through my* Ambition *much offended* Lord:
*I have* rebell'd *against thy* Majesty,
*And beene* obedient *to thine* Enemy.
Luk. 10,30 *I have for him* deprav'd *my* Happinesse:
Depriv'd *my selfe of all my* Righteousnesse.
*And being now most justly plagu'd therein,*
Rom: 6. 16 *Am made his* Captive, *and a* Slave *to sinne*:
Psal: 18. 2. *I have no other* Refuge *but to* Thee,
Psal: 73. 25 *I have no other (now) to comfort me;*
*I onely come, now, to implore thy grace,*
*To helpe me,* Lord, *in this my wretched case.*
O what a *blessed Convert* had here bin,
If *Adam* had but thus confest his *Sin*:
How well had *God* accepted his *Submission*,
Job 31. 33 And prais'd him after for his sound *Contrition*:
But he, past grace, will *hide* his *sinne* outright,
Deut: 29. 19. And *rob* himselfe of *pardon* if he might:
He will adde *thirst* unto his *drunkennesse*,
Making *God author* of his *wickednesse*:
Accuse our great *Iehovah* to his face,
And neither sue for *mercy* nor for *grace*:
But spend his *time*, his *words*, his *breath* in vaine,
And like a wicked wretch will thus prophane.

*The woman which thou gav'ſt me, made me eate*; Gen: 3. 12
As if *God* gave her onely to defeate: *Auguſt. de*
When *God* in *pitty* as a *helping-one*, *Civit. Dei*
Gave her to *Adam*, when he was alone. *l. 14. c. 14.*
*God* made *Her* his *Inferiour*, *Him* her *Head*,
To *rule*; not by her to be *rul'd*, *miſled*. 1 Tim: 2. 11
He ſhould in *duty* have diſſuaded her, 12, 13.
Even when the *Divell* had invaded her:
He ſhould in *wiſdome* have excluded quite By Gods
Her *fond entiſing*, with the *fruits delight*; law, Deut.
And then betooke himſelfe unto his *will*, 13. 6.
To have remained *firme*, and *conſtant* ſtill:
Now being to returne from his revolt,
He doth confeſſe the *Act*, but not the *Fault*.
But was the *Woman* of her husbands minde? Queſtion.
Could ſhe be graceleſſe, faithleſſe, ſenceleſſe, blinde?
Surely *She* would her faulty ſinne confeſſe,
Becauſe *She* made her *Husband* to tranſgreſſe: Anſwer.
Alacke, ſhe was found tardy in the *Fact*,
And did conceale the *Fault*, but not the *Act*.
Examine but her weake *Simplicity*,
And you ſhall finde her ſly *Hypocriſie*:
Conſider but her drift, and how ſhe ſpake,
And what a ſlight *Confeſſion* ſhe did make:
Put theſe together in an even eye,
And wonder at her ſtrange *Audacity*.
*God* ſummons her unto the *Iudgement-ſeate*: Gen: 3. 13.
She on the *Serpent* layes the guilt moſt great;
As if the *Serpent* had compell'd her to it,
When *freely* of *her ſelfe* her *Will* did doe it.
*God* will not in his *Iuſtice* put it up,
But with affliction hath filld full her cup;
And in a right-ſet order he will render
An exact *Puniſhment* on *Each offender*.

And now because the *Serpent* was the first,
For whose *offence* the *Creatures* were accurst;
For whom the *Earth* and *Heav'ns* must all expire,
2. Pet: 3. 7. And at the length consumed be with fire:
He first is punisht, unto his desert,
That did their *glory* by his *guile* subvert.
The Divell. *Curst shalt thou be above each thing alive,*
Gen. 3. 14. *The Cattell, Beast, the Creature vegetive:*
*Vpon thy panting belly thou shalt glide,*
*And ever feede upon the* Dust. *Beside*
*Betweene her Seede and Thine I will set strife,*
*Which shall continue ever with their life:*
*Thou shalt, in* One, *full many sorrowes feele;*
*For he shall breake thy head, thou bruise his heele.*
The olde Serpent. Thus *God* in *mercy* in *This-Ones* correction,
Remembers *Adam* of his *Soules-refection*;
And in the plaguing of his *Enemy*,
That is, Christ. Points him out *One* for his delivery.
Exod: 34. 6 So just is *God* withall, so mercifull,
Jer: 23. 6. So wise, so good, so true, so bountifull;
That in his *Wisdome, He Himselfe* will give,
Rather than *Man* shall thus in *Bondage* live.
And being true and just, he doth condemne
The subtill *Serpent* that seduced them:
Who was compeld thereto against his will,
VVhom *God* afflicteth as the *Cause* of *Ill*.
Simile. Even as a Father, that beholds his Childe
In hazard of his life, by *weapon* spoyld,
Hoffm. in Gen. born. Doth in his *passion* to the *weapon* runne,
And breakes the same, for hurting of his Sonne:
So *God* in *Justice* for a good intent,
Note this. VVill plague this *Fault*, though in the *Instrument*.
God did not aske the silly *Serpent*, why
He gull'd the *Woman* by his *Treachery*;

Because

ecauſe he knew him for a brutiſh creature,
Vho had no hand in plotting their *defeature*,
eing the *Divels Inſtrument* therein,
evoid of reaſon, ſenſeleſſe of the *Sinne*:
et for becauſe he was in it the *Actour*,
e muſt be puniſht as a *Malefactour*.
pon his panting *Belly* he muſt goe,
Vhich was his *pleaſure* (once) but (now) his *woe*.
crooked *Shape* annexed to the ſame,
ecauſe through him our *crooked Folly* came.
is *ſpotted Skinne* muſt move aſtoniſhment,
hich was a rare and comely ornament:
nd be caſheer'd from *Mans* ſociety,
o live by him in open *Enmity*.
ut this addes more to his extremities;
he other creatures are his enemies:
hey for his *inbred-malice* will deteſt him,
nd ſeeke occaſion ever to moleſt him:
eſet with ſuch a crue of *Enemies*,
e muſt indure extreame neceſſities.
ometimes he feedes on *Frogs*, on *Birds*, on *Flies*,
pon dead *Carrion*, which before him lies:
ut frighted from it, he full often muſt
tten by *Famine*, prey upon the Duſt:
fearefull of the creatures to be found;
hat he delights to dwell within the ground.
t if he can by any *Wile* or *Chance*,
hrough *Mans* owne *Folly*, or *Gods* ſufferance,
rpriſe him ſleeping, without full defence;
ing then ſubject to his violence:
e will not ſpare to venture life and lim,
he may ruine or indammage him:
nd *Man* on t'other ſide all ſlights will try,
ow to *avoid* and *kill* this *Enemy*:

Calvin on Gen. 3.

Iob 26. 13

Gen. 3. 14.

Ariſt: hiſt. animal. l. 8. c. 4.

Plin. l. 8. c. 39.

Gen. 3. 14 So odious hath *God* made *Him* unto *Man*,
More then *Behemoth*, or *Leviathan*.
Reve. 12. 9 But for the other *Serpent-mysticall*,
Reve. 20. 2 The *Divels* person *Diabolicall*:
As he was curſed in his fall before;
So in offending he is curſed more.
*Auguſt: de gen: cont: Manech. l. 17.* Curſt above all the creatures that have *life*,
In that he firſt occaſioned their ſtrife:
Curſt above every creature void of *ſenſe*,
In that they ſmarted ſo for his offence:
Therefore he muſt partake the greater woe,
Becauſe from him each creatures curſe did flow.
Gen. 3. 14. Duſt he muſt eate; here is his penury;
Denoting out his endleſſe miſery:
*Cyprian in Symbol.* Paſt all recovery to his former ſtate,
From which he did himſelfe precipitate.
Becauſe he being made in all perfection,
*Aug. Tract. in Ioh: Evang: 2. 20.* Inferiour to no creature (till's dejection)
But number'd was in *that* celeſtiall Traine,
VVho had as much as *Creatures* could containe:
VVhat ſtate in *Mercy* could *God* bring him to,
Than that which formerly his *Sinne* did rue?
Man having ſinn'd againſt the *Lords* injunction,
Might well be raiſ'd unto the *Angels* Function:
But *Satan* could no other ſtate exceed,
Vnleſſe he had beene made a *God* indeed.
Heb: 6. 4. 5 Beſides, he ſinn'd againſt that bleſſed *Spirit*,
6. Ibid. 10 27. That gave him all thoſe graces to inherit;
And he deſpairing of *Gods* mercy, fell,
VVithout provokement to the pit of Hell:
1 Pet: 2. 4. VVhere he tormenting of the wicked lies;
Rev: 20, 10 VVhom *God* will ſuffer never more to riſe:
For the fal of *Adam*. VVhom he hath curſt anew for this ſame deed,
To plague him greater in the *Womans-ſeede*:

When *Christ* in *Iudgment* shall with *Vengeance* come, Iude v. 6.
And more torment him in the *Day of Doome.*

NOw he is curst above all Beasts and Cattell;
Now all the *Saints* are ranged in a Battell:
ow their Commander *Saviour Christ* doth goe,
o give him battell, and an overthrow.
he glorious *Martyrs* are his *Ancient-bearers*,
he *Saints* his souldiers, and his best obeyers;
he *Angels* are his *Sentinels*, and stand
o doe what ever he shall them command:
is *Flagge* before him is both white and red,
etokening his deare blood that should be shed:
is *Scutch'on* is his *Crosse*; the Motto life,
o him that undertakes this godly Strife.

Speaking of the time then present: Immediately after the curse, this decree of God took effect.

O This is He, that hath subdu'd thy might,
issolv'd thy Power with thy *Malice* quite;
estored *Adam* to better State,
hen what he had, or once lost by thy hate.
This same is he that had restor'd our losse,
hose *Heele* was *bruised* once upon the Crosse;
hen as his Body there was crucifi'd,
nd by that death unjustly vilifi'd:
hose *Heele* is bruised in his *Members* still,
hen by oppression thou dost worke them ill:
ut he it is that will defend the just,
nd choke thee with the *Wicked*, as with *Dust.*
And thou O *Satan*, who didst thus beguile
ur Father *Adam* onely with a *Wile*;
rt in like manner by our *Saviour* tooke,
nd like a *Fish* ensnared with a *Hooke.*
*hrists-Person* was the Sea, his *Crosse* the *Angle*,
hereon so greedy thou thy selfe didst tangle:
nd thoughts in making of our *Saviour* dye,
o have prevail'd, and got the *Victory*:

Meaning Satans, to whom the Authour speakes.

Col. 1. 13. *Fulgent. de Prædest. c. 13.*

Psal. 7. 9.

Gen. 3. 5.

Simile.

But

But thine owne Stratagem hath wrought thy woe,
And *Christ* hath giv'n thee thy just overthrow.
Thou on the baite of his *Humanity*,
Wast finely caught by his *Divinity*:
Col: 2, 15. Which like a *Hooke* doth hold thee now in awe,
Delivering all his Saints from out thy lawe:
Making his *Presence* fearfull in the *Grave*,
Psa. 68, 18. Leading Captivity, a *Captive*, *Slave*.
And having pacifi'd his *Fathers* wrath,
As he to *Adam* plighted in his troth;
He now performes it, making *His* to tread
Without all feare upon thy broken Head.
And having thus the *Bridle* in his hands,
He cuts thy pow'r quite off as *Hee* commands:
He makes Thee subject unto his controule,
Iob 2.6. And bids thee hurt the *Body*, not the *Soule*.
A holy *Iob* thou overcome canst not,
No, nor in *Sodome* hurt a righteous *Lot*.
Dan. 6, 22. A faithful *Daniel* thou couldst not devoure,
Though to the *den* thou brought'st him by thy powr
1 King. 22 Seduced *Achabs* heart, thou mightst not move,
35. Till thou hadst got some warrant from above.
Exod: 7. 11. And *Egypts* Rodde inverted to a Snake,
By thee was done for wicked *Pharohs* sake.
Thou could'st not enter in the Heard of Swine,
Mat: 8 30. Vntill that *Christ* by leave had made them thine.
Thou canst not take from faulty *Man* a haire,
If *God* be willing that thou should'st forbeare.
Iob 1. 12. Thou maist not hurt a *Beast*, much lesse a *Man*,
Without permission from the *Lord* that can.
Psal: 11, 5. He by his *Goodnesse*, in his *Wisedome* tryes,
The *Faith* of *Men* by their *Calamities*:
Thou by thy *malice* do'st some things apply,
To make them desp'rate in their misery.

od by *Affliction* seekes to *better* them,
hou by their Troubles to *infetter* them.
od by *Adversities* doth make them fit
r heavenly *Paradise*, where th' *Angels* sit:
hou by thy *Sinne* their heavenly Ioy would quell,
nd make them as *Thy selfe*, a Brand of Hell.
r this thou art accurst, despis'd, and hated,
f all the *Creatures* whom the *Lord* created:
r this the *Angels* are thy enemies;
he holy *Saints* of *God* doe thee despise:
he *Martyrs* are the *Duells* for to fight,
he *Lords* owne battells in their *Saviours* right.
holy *Stephen* stoned is to death,
blessed *Iames* expireth next his breath:
pious *Peter* crucifi'd and dead;
nd under *Nero*, *Paul* must lose his head.
heavenly *Marke* is tug'd into the fire,
nd stones must good *Matthias* life expire:
blessed *Andrew* must partake the Crosse,
nd *Philips* death like His makes up the losse,
onverting *Matthew* preaching without feare,
as for King *Hercan* murder'd with a speare.
me had their *bowells* from their *bodies* stript,
me were with *Piersers* pier'st, with *wyres* whipt:
me had their tender skinnes with Rasors flead,
nd some tormented were with boyling Lead.
he on a *Gridiron* broyles, without lament,
nother by a roaring *Lyon* rent:
third is cast unto a raving *Beare*;
t what men would destroy, wilde Beasts will spare.
young stout *Martyr* they refuse to hurt,
hough he were weaponlesse, and in his shirt:
nd good *Blandina* they forbeare to wrong,
hough on a *Gibit* she did hang so long.

Iob 36. 9. 2. 11.

Genes 4.

Acts 7. 59

Dan:3,25 The *Fire* will loſe his operation quite,
And doe no harme even in the *Tyrants* ſight.
And boyling *Oyle*, doe what *Domitian* can,
Will not ſo much as hurt or blemiſh *John*.
Such power hath *God* in his ability,
To ſhield his *Martyrs* from thy tyranny:
*Theodorus* the Martyr did confeſſe it. Making thoſe torments which they did ſuſtaine,
To be a *Pleaſure* to them, not a *Paine*;
This he can doe, who all things doth uphold,
Making his *Martyrs* willing, ſtrong, and bolde.
Gen.3.15. Thus are his *Saints* incourag'd to the warre,
To glut thy malice, and maintaine the *Iarre*:
Which muſt by *Gods* decree continue ſure,
Rev.13.7. Till our *Corruption* can no more indure.
Meane while unto thy *tortures Saints* ſubmit,
Thou doſt them *hurt*, yet but their *heeles* doſt *bit*;
That is, their *Outward part*, *Soules* maiſt not touch
For *God* doth keepe them, and affects them much.
But, *They* by *Prayers*, and a *Life* well led,
Shall ſtill diſſolve thy *Pow'r*, *breake*, *bruiſe* thy *Hea*

---

Chryſ. hom. in Gen. 17. GOD having thus in *Iuſtice* plagu'd the *Serpe*
Doth now proceed unto the other *Agent*.
And finding that the *Woman* did concur,
In Sinne with him, and *Adam* too with her;
*God* will not let them goe unpuniſhed,
Though by a *Divell* they were vanquiſhed.
And now for all their fine *Callidity*,
Their fond excuſes in *Abſurdity*;
Gen:3.12, 13 To hide their *Fault*, and lay it on another,
Thinking their *Guilt* the better thus to ſmother:
Numb.32 23. God findes it out, and layes it to their eyes,
As *Phyſicke* to a ſicke-mans *Maladies*.
And mingling *Mercy* with *Severity*,
Note this And likewiſe with his *Iuſtice*, *Clemency*.

e doth but give them temporall *Punishment*,
hat they might feele a *Fathers* Chastisement:
d being almost loth to punish them,
e makes a stand, first to admonish them:
d after, *by degrees*, takes fit occasion,
o punish, and to give them *Consolation*.
ne while he leades them to the *Den* of *Sadnes*,
non he brings them to the *House* of *Gladnes*:
ne while he *curses*, and againe he *blesses*, Gen.3.14.
nd (in a manner) thus his love expresses.
*It pittieth me to see you thus distressed*, Ezek.16.6
*grieves my heart, and you shall be redressed*; Isay 43,25
*will redeeme you, you shall live againe*, Hosea 13.
*ly onely* Sonne *shall for your sakes be slaine*: 14
hovah *shall* Himselfe *your* Nature *take*, Dan.9,26
*And so restore you for my* Promise *sake*: Ier.23.5,6
*nely believe, feare not in any case*, Isay 7.14.
*hough you by* Sinne *have weakened much my grace*; Idib.9.6.
*et I againe your* Nature *will renue*, 1 Cor. 15.
*Although my* Image *be decaid in you*. 49.
*Meane-while thou* Woman *shalt for thy* offence, Ezek 36,
*eceive* this Burthen *for thy recompence*: 25.
*hou shalt in* Sorrow, *by* Conceptions, *beare* Isay 1.18
*hildren on Children to increase thy Care*: Eph.4. 22
*hou shouldst not so in thy* first State *have bin*, *Chrys. l. 1, de Providēt*
*ut see what thou hast gained by thy* Sin; Gen.3 16.
*ortures in* Body, *in but bearing* One, *Luther on* Gen 3.
*barren, hated because thou hast* None: *Bernar hom* on Gen. 3.
*the beginning fruitfull; now againe* Gen.1.28.
*ull of Conceptions, but with pinching Paine*.
*hy* VVill *shall to thy* Husbands *subject be*, Gen.1.28.
*Before 'twas* better, bitter *(now) to thee*: Col: 3,18
*or, since thou couldst not* rule, *learne to* obey,
*And governe now his* Children, *lest they stray*. *Chrys. hom.* in Gen 17.

GOD

Prov. 5, 18, 19. Vse.

GOD having thus compos'd his Malediction,
*Sets forth to married men, next, this prescription*
Not in their *wraths* to be so much addicted,
Psa. 69, 26 As to adde *sorrow* where he hath afflicted.
Rom: 12. 16, 17 Bidding them beare with their *Infirmities*,
Wisely avoiding all *Enormities*.
1 Pet: 3, 7. Honouring them as the *weaker Vessells* still,
And not to tyrannize where *Love* should will.
Eph. 5. 28 33 Governe them as the *Soule* the *Body* would,
If it were not corrupted from the mould.
Comforting them in their extremities,
As feeling *Members* of their miseries.
Not to despise them though they doe offend,
But mildly with their humours to contend.
Eph. 4, 32 29. Not to revile them with their words obscene,
Which being most ungodly is uncleane.
1 Pet: 3, 7 Not to forsake them in their greatest neede,
But to uphold them as they ought indeed.
Not for to waste their goods in ill expense,
VVhich being got with care, is lost with sense;
Note this And so to bring them unto beggery,
VVho never thought to feele such penury:
Adding more sortowes to their vitall parts,
Than they had comforts to revive their hearts.
Gen. 3, 28 Sorrowes they have enough, and too too many,
In being subject to the lust of any.
Sorrow, and torture in their bringing forth,
Deut. 28. 56, 57 *Embryons, Abortives, Dead-ones* of no worth:
Sorrowes with paines, Conceptions full of mourni
In bringing forth a Childe that's dead ere morning.
Conceptions full of sorrow; sorrowes paine,
In bringing forth a Childe to worke their baine.
Sorrowing in cares, and carefull sorrowing,
To bring their children up by tutering.

Yet though thus grievous their *Conceptions* be,
They will not all be *Amazon'd* to thee:
Nor will they cast away to *Man* Subjection,
But mildely beare it, as the *Lords* correction:
Though it be painfull, yet they doe enure it,
Though they be weakly, yet they doe indure it:
Desire of children stimulates their Nature,
And they would beare it, were the paine much greater:
No sooner bring they forth one Son begotten,
But former paine and pining is forgotten;
Sorrowing in sorrow, sorrowfull she lyes,
And pines with griefe when as her children dyes:
Griefe she to *Man*, a legacie bequeath's,
To use for her when she no longer breath's.

The *Amazons*, because they would not be troubled with Childe-bearing, did sequester themselves from men. *Chrys. hom. in Gen. 17.*

Why then should we unto their sorrowes adde,
When being sorrowfull they make us sadde?
Or why should we unkindly use them thus,
When they such Torments feele for helping us?
Joy is a *Signe* of life unto their eye,
Griefe is the picture of Mortality:
Joy makes them frolicke both in day and night,
Griefe is the *Thiefe* that robs them of delight:
Joy makes *Vs* happy in their company,
And griefe doth part our sweet Society:
Joy makes them smile, feeling our firme affection,
Griefe makes them sigh, and addes to their affliction:
Joy makes them weepe, and weeping feeles no smart,
But griefe for want of joy doth kill their heart.

A sympathy of sorrow.

Our *Father Adam* was not of our minde, Gen: 2. 24.
He was not as his *Children*, so unkinde:
He would not adde one jot unto her griefe,
Thou in suggesting him she were the chiefe:
He gave her cordiall comfort 'gainst her grieving,
And call'd her *Hevah, Mother of the living*:

Believing *God*; That from her *Seede* should come
1 Ioh: 2. 2 The good *Messiah* to be their *Ransome*:
1 Cor: 15 Who should give *Life* unto the world anew;
5. 9. 16. 17 And conquer *Sinne* and *Death* that them did rue.
And shall not *Adams* sonnes him imitate,
Gen: 9, 22. But like ungodly *Ham* degenerate?
Shall we adde sorrowes to their miseries,
That give us *Life*, even in our *Progenies*?
Did *Adam* so, or did the *Lord* appoint it?
No, inconsiderate *Man*, *God* never meant it:
Col: 3, 19 He rather of the same doth give thee warning,
Eccles. 9, 9 And sends thee to the *Scriptures* for thy learning:
And as for *Adam*, he did love his *Wife*,
He would not grieve her, 'cause she brought him *Life*.
Let us with *Adam* then maintaine this *Love*.
Eph: 5, 25 Having this order from the *Lord* above;
Gen. 23. 2 Let us with *Abraham* our *Sara's* cherish,
Gen: 24. 67 With *Isack* our *Rebecka's* kindly nourish:
Let us stil helpe them in what e're we can,
And let the *Woman* be a *Helpe* to *Man*:
Let her, I say, (now) strive for her offence,
To make *Amends*, by her *Obedience*:
And, having overthrowne our *happinesse*,
1 Tim: 3, Let her support us by her Faithfulnesse:
" Let her no love, no care, no goodwill want,
Prov. 5, 19 'Twixt them the Seedes of Grace and Peace to plant:
And he that joyeth in beholding them,
Will crowne their peace in his *Ierusalem*.

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Gen. 3. GOD having laid on *Eve* this punishment,
And giuen to *Man* a heavenly document;
Proceedes to *Adam* next in punishing,
Who was the last of them in transgressing.
And that he might behold apparantly,
How much he had incenst his Majesty,

nd wrong'd the innocent and harmlesse creatures,
y the depraving of their gentle natures:
od will in them first punish *Adams* fall,
hat he in them might feele his curse withall.
And though no curse upon his *person* past,
s for the Fact was on the Serpent cast,
ith Such like words as these; *Be thou accurst*,
s to the Serpent he did speake at first:
et on his *Goods* the *curse* had its extent,
s by the sequell is most evident.
He makes the *Earth* copartner in correction,
hich was no *Actour* in the *Mans* defection
o made the burden on his shoulders lie,
ho did subdue it unto vanity.
O then my tongue extoll thy *Makers* praise,
or he is just and holy in his wayes:
o just and holy that his *Soule* doth hate
he shew of *Evill*, which doth vitiate.
e hates the *Garment* spotted with the flesh,
e hates the *Earth* for *Adams sinne* afresh:
nd hath decreed with unrevoked doome,
hat fire shall purge, but not the same consume.
it this crime of *Adam* was committed,
shall not then be spared or remitted:
or *Adams* sinne, for his transgressions sake,
he *Lord* will this great alteration make.
Dissolve the *Earth*, these goodly *Heavens* faire,
issolve say I? Nay rather will repaire
heir former *State*: That never there may be
then committed more iniquity.
The *Sinne* which he enacted was his owne,
et beares he not the punishment alone:
o creatures without life it did extend,
r this word *Earth* doth *them all* comprehend.

Gen: 3. 14.

*Ambr. de Parad. c. 15*

Rom: 8. 20.

*A meditation.*

Psal: 145. 17.

1 Thes. 5. 22.

Jude v. 23.

Gen 6. 13.

2 Pet. 3. 7.

Rom: 8. 21.

2 Pet: 3. 13.

Rom: 8. 21.

O then if e're Compassion touch'd thy heart,
Participating of anothers smart;
Pitty the *Earth* afflicted for thy *Sinne*,
The Authour to the Reader. Which but for thee had ever blessed bin.
We all were sinfull in our Fathers loynes,
His sinne was ours, our sinne with his conjoynes:
Then let us pitty what our selves did marre,
Forbeare to sinne, least we increase the scarre.
Simile. If thou should'st see thy Father give correction,
To one of's servants, without Faults detection;
Either in carriage, knowledge, or in skill,
But ever ready to performe his will;
Yet to be punished for thine offence,
Would it not move thee unto penitence?
Make thee let fall a sigh, a sob, a teare?
As feeling in thy selfe what he doth beare?
Make thee to impetrate thy Fathers love,
Which being granted, might his hate remove?
Luke 15, 18, 19, 20 God is thy loving, thy respecting Father,
Thou sinning, he hath castigated rather
The harmelesse *Earth* than *Thee*: that thou mai
The cause of *Sinne* that urg'd him thereunto, (view
And learne withall that this same chastisement
Is not the *Servants*, but *Thy* punishment.
Turne to the text, read on the words withall,
Tell me if *God* speakes not patheticall:
With such compassion in delivery,
As if he felt the whole *Earths* misery.
Gen: 3. 17 18 *Curst be the earth, O Man, for thine offence,*
*For* Thornes *and* Thistles *shall spring thick from them*
*In carefull sorrow* Thou *thereof shalt eate,*
*And get thy living from it by thy* Sweate;
*Till thou returne unto the* Dust *againe,*
Gen: 3. 19 *For* Dust *thou art, and from the* Dust *wast taine.*

Loe how the *Lord* portrait's his misery,
In Vailes of sorrow, fraile Mortality:
Loe how he sets him forth as now he is,
A creature subject unto what's amisse: Psal.49.
VVho was before prone unto godlinesse, Eph: 4.
And had no staine of inbred wickednesse;
But having thus disjoyn'd his will from *Gods*, Rom: 8.
It proves rebellious, and with him at oddes. 7,8
His *Body* now corrupted by his *Soule*, *August. de*
VVill be no longer under her controule; *Civit. Dei*
The *Soule* corrupted by the *Bodies* staines, *l.14 c.3,*
Is as a Captive led and tyed in chaines: *Wisd 9,*
Man with them both is in continuall warre, Rom. 7,
And they in him doe still maintaine the jarre.
The *Spirit* sometimes gets the victory,
Sometimes the *flesh* by her antipathy; Gal: 5.
Sometimes he manlike doth assist the *Spirit*,
And doth the *Flesh* of power disinherit;
Anone the *Flesh* prevailing with the *Man*,
Repells the *Spirit* backe, doe what he can.
He fights on both sides, deales with either hand,
To will, or doe, or else to countermand;
Much like a *Wave* that rises 'loft and falls, Iam. 1,6
So man doth reele as his affections calls. Simile.
Sometimes the billowes of ambitious tide,
Doth whirle him forward with full saile to pride:
Anon the *Blast* of *Pleasure* sets him on
To a bad *bias'd* conversation.
Sometimes he doth lament his *Wickednesse*,
And stands amazed at his *Wretchednesse*:
Anon as careleſse of his former *State*,
He slides from *Grace*, and seemes a *Reprobate*.
O what a changed thing is *Man* become!
How wav'ring in his *Will* and best *Wisedome*:

How stagg'ring stands he like a tottring Reede,
Which is the *emblème* of himselfe indeede.
Mat: 11,7 The Reede doth yeeld to every *Puffe* of Winde,
So *Man* doth yeeld to *Evill* in his minde:
The Reed is void of pith to amplifie,
Man void of *Vertue*, full of *Vanitie*:
The Reed fast bound with knots, doth hold as ginne
Man faster bound with sundry sorts of *Sinnes*;
Yea iuch unto himselfe, himselfe will be
Appearing by this strange *Antipathie*.
Iudg. 16 His flesh like *Dalilah* doth now consent,
To give him to the *Worlds* false, fond content.
The *Devill* with the *World* doth him allure,
To leave his *God*, and turne an *Epicure*.
His passions like himselfe doe him disturbe,
Plutarch in his Morals page 76 And will not be obedient to his curbe:
They make him pale, and red, and full of feare,
They make him quiver, they abate his cheare:
They perturbate his panting, comberd heart
With very touch of *Angers* piercing *Dart*.
Nature within him likewise goes about,
August. de Civit. Dei l. 14. c. 15 By force of *Sicknesses* to weare him out:
And all the other *Creatures* gathering head,
Are 'gainst him set with hate inverered,
The *Lyon*, *Panther*, *Tygre*, *Wolfe*, and *Beare*,
The *Dragon*, *Crocodile*, and *All* that were
Before obedient *Servants* to his *Will*,
2 Kings 2, 24. Have now cast off their yoke and bent to kill.
*Man* fell from *God*, then they from man did fall;
*Man* having sinn'd, they were accursed all:
This cause they had on man to shew their spight,
As in the Dog, Cat, &c. *Goodnesse* they had, by man they lost it quite:
Yet in a few obeying, he is blest,
Finding by them the losse of all the rest.

The ſtampe of *Soveraignty*, fix'd on his brow,
Doth make them ſtoope, and in ſubjection bow:
And they whoſe ſtrength ſets little by his might,
Doe notwithſtanding dread or feare his ſight.
The ſtout courageous *Lyon* dares affront
The *Hunters* ſtaves, and make their weapons blunt;
And having ground enough he will defend,
Himſelfe with courage ſtoutly to the end:
Yet in the woods he flees for feare of *Snares*,
Leſt he ſhould be intrapped unawares:
And will not ſet upon a *Man* alone,
Vnleſſe he be compeld thereto by one:
So that the *Naturaliſts* doe truly ſay,
A Childs ſhrill voice will raiſe him from his prey.
The ponderous *Elephant* doth puffe and ſwell,
When he the footſteps of a man doth ſmell:
The *Tygreſſe* fierce if ſhe the like perceive,
Doth her abode in that ſame inſtant leave;
And with her fearfull howling ſeemes to rave,
Bearing her *young-ones* to ſome other Cave.
That princely Fiſh the *Dolphin* of the ſea,
With whom *Arion* once maintained plea;
Doth at the preſence of mans ſhadow fly,
How ever *Pliny* writes the contrary.
The weeping *Crocodile* of *Egypts Nyle*,
Which doth ſo many ſimple ſoules beguile;
A Creature (as they ſay) without a Tongue,
Some eight and twenty foote or thirty long;
Purſuing man moſt fiercely in the chace,
Flees backe as faſt if he but turne his face.
This feare of *Man* which keeps them thus in awe,
Was through *Gods* mercy giv'n them as a law,
That they his *Image* might not violate,
Without his will which muſt cooperate.

*Ariſt. hiſt. animal. l. 9. c. 44.*

*Plin. l. 8. c. 26.*

*Ambroſ. de Cain l. 2. c. 1*

*Plin. l. 8. c. 4*

*Baſil Hexam. 10.*

*Plin. l. 8. c. 25.*

*Ambr. Ep. 38.*

*Gen. 9. 2.*

When *Man* who beares his *Maker* on his creſt,
Forgets himſelfe, and imitates a *Beaſt*:
Then doth the *Beaſt* take courage out of hand,
And as his *Executioner* doth ſtand:
He which will not his *Makers* hеſts obey,
Nor yet believe what *God* himſelfe doth ſay;
1 Kin: 20, 36. Shall for his folly be to ſlaughter led,
And feare thoſe *Creatures* which him (once) di
Learning by this ſame *Iudgement* as it ſtands, (dread
Heb. 10, 31 What 'tis to fall into his *Makers* hands.
The guilt of ſinne made *Adam* them to feare,
And this ſame guilt torments us every where:
When *Man* became offenſive to his *God*,
Then every *Creature* did become his *Rod*.
Gen. 3. 24 The *Earth* which by the ſeutence of the *Lord*,
Brought forth ſuch plenty of her owne accord;
Becauſe the figge-tree was barren, Chriſt did curſe it: being made fruitfull in the Creation, it ſhold have continued ſo.
Being fill'd with all variety of *Fruite*,
For every *Seaſon*, as Diuines diſpute;
Doth now ſurceaſe her late *Fertility*,
And brings him *Thornes* through her *Sterelity*:
In ſtead of *Wheate*, ſhe brings ſuperfluous *Weedes*,
In ſtead of *Fruite*, ſhe *Thiſtles*, *Briers* breedes:
In ſtead of *Eaſe*, ſhe brings him *Painfulneſſe*,
And with her *Plenty* much *Laborionſneſſe*:
She brings him *Sorrow* with *Maturity*,
She brings him *Cares* with this *Saturity*:
Mark 11, 13, 14. She brings him *Loſſe* by her *Aridity*,
And makes him moane for meere *Neceſſity*:
Gen: 3. 17 18, 19. He gets his *Liuing* chiefly from the ground,
He feeles the *Smart* wherein the *Gaine* is found;
He ſobbs, he ſighes, he works, he groanes, he plowe
Till *Sweat* on *Sweat* diſtilleth from his *Browes*:
Yet ſtill ſhe doth retaine her *Barrenneſſe*,
Till *God* doth bid her turne to *Fruitfulneſſe*;

Then like a *Sea* she overflowes amaine,
And fills his empty *Storehouse* full of *Graine*; Psa:65.9.
Being overswai'd by *Gods* almighty power,
She makes his *Sweete* turne *Bitter* in an houre.

*And now oh* England, Thou *maist truly feare* A Digression.
*The like disaster, this disastrous yeare:*
*For God against thee commeth in a* Cloud, By unseasonable weather.
*To drowne thy* Sweetnesse *with amaritude:*
*Riding upon a* pale *destroying-Horse,*
*Whose name is* Death; *He neigheth for a Corse.* Rev.6.8
*Next him in Harnesse; see,* a Sable one,
*Whose name is* Famine; *He comes trotting on:* 8.
*The* Scutchions *have their* Trophies, *The Imbose*
*A paire of* Ballance, *and a* Ruddy Crosse.
*Thy Neighbouring Nations have the bitter sense*
*Of wofull famine; rageing Pestilence:*
*They seeke for change of Ayre; They cry for Food,*
*The Arrowes of the Lord are drencht in blood.*
*Then* England *sleepe not in security,*
*Rather prepare, and meet God instantly:*
*Meet him, for he in* Iustice *doth begin,*
*That he in* mercy *may remit thy sinne;*
*And dissipate* denounced punishment,
*Who never yet chang'd* counsell or intent:
*But be thou* changed: *that thy* God may see
*His* grace *is not in vaine infus'd in thee.*
*Repent thee of thy* oathes, *and* Blasphemie;
*The breach of* Saboths, *thy* Hypocrisie:
*Abuse of* Plenty, Peace, *thy* murmuring
*Against thy* God; *thy* good *deserving* King:
*Thy many* Murthers, *thy* hard-heartednesse,
*For which the Earth retaines her* Barrennesse:
*For which of late she did dilate her wombe,*
*And two plough horses,* ploughing, *did intombe*

Within her bowells: *Nothing did appeare*
*Of these* two horſes, *but* one horſes eare.
*To tell us* all, *that he hath* eare *and* eye,
*To* ſee, *and* heare, *when his afflicted cry;*
*To tell us, he will have it knowne of* all;
*For all his* Iudgements *are* Iudiciall.
*Then as the* Sinne, *ſuch is the* puniſhment;
*We* plough the poore, *God ploughes us to repent:*
*We will be ſtrict for* Three; *and will not truſt,*
*God ſpares us* one of three; *and God is juſt:*
*So delt our God with* Ruſſell: when to One
*God did returne him* two; *when* foure *were gone.*
*I leave the* Farmer: *But retaine the Man*
From whom I did digreſſe; *Now I goe on.*
The *Elementall Streames*, by *diſtillation*,
Threatens his ruine by huge *inundation*:
The *Fire* with the *Water* takes a part,
And will his *Glory* in the end ſubvert.
The *Heavens* inforc'd by ſome diſtemperment,
In *Thunder* break forth to's aſtoniſhment:
Aud darting *Lightning* from the upper *Spheare*,
Make all the creatures quake with him for feare.
The rageing *Sea* as diſcontented rores,
Foaming his *frothy-matter* on the *Shores*:
And did not *God* by ſtrong pow'r hold it in,
It would immediatly drowne all for ſin.
The bluſtring *Winde* unſeene to any wight,
Doth make huge *Mountaines* totter in his ſight:
And ſhould not *God* reſtraine them in their courſe,
They would o'retumble *All*, they have ſuch force.
The *Creatures* all are in a mutiny,
And this is long of *Mans Impiety*:
They are in open fierce *Hoſtility*,
Both againſt him, and his *Poſterity*.

In three peckes of corne not abate 3 pence.

Penny wiſe, poũd fooliſh. I. R

Hee had there 5 horſes at Harrow, or Plough: one ſunke not; the Ploughman cutting the harneſſe, ſaved him; wo were digged ut alive, wo dead.

The antiathy of he Creatures againſt mã.

The

The *Suns* bright *Beames* as blemisht doth repeate,
How they shall shortly scorch him by their heate:
And nipping *Winter* with her forked sting,
Threatens to blast the glory of his *Spring*.
The *Ayre* infected gives intelligence,
Of some ensuing *Plague* or *Pestilence*:
A thousand dangers now in sundry shapes,
For his destruction, like *Abyssus*, gapes.
He in himselfe is much distempered,
He findes his person now disfigured:
Sickness, and *Age* upon him doe attend,
And *Death* on *Age*, to bring him to his end:
Man thus beset with all his *Enemies*,
Begins to faint through his *Infirmities*.
*God*, his *Physitian*, makes to him apace,
Gives him his *Hand*, upholds him by his *Grace*;
Directs him onward, guides him on the *Way*,
And bids him still against *Temptations* pray.
The *Flesh* he must subdue and mortifie,
Conquer the *World* by *Faith* and *Purity*:
Resist the *Divell* as he findes the *Season*,
And conquer all his *Passions* by his *Reason*:
Beare with the *Creatures* rude unrulinesse,
Being the *Cause* of their ungentlenesse.
And for his *Bodies* foule *Infirmities*,
They must befall him through *debilities*;
Being subject to them, 'tis not much amisse,
*For dust thou art*, (saith *God*) and tells him this.
*Which is as much as if the* Lord *should say*;
O Adam, *know thou art but* Earth *and* Clay:
*I, my owne selfe created thee of* Dust,
*Made thee a living Creature good and just:*
*Thou in an earthly* Bodies Heritage,
*Didst beare my heavenly undefil'd* Image:

Man beset with enemies.

*Augustin: Dei l. 14. c. 15.*

Deu. 32, 39

Rom. 8, 1
1 Ioh. 5. 4
Iam. 4, 7

Gen. 3, 1

God speaketh to Adam out of the word *dust*. *Prosopopœia Dei.*

*Through*

Rom:6. 6, 12 *Through thy default the* Forme *is perished,*
Rom.7.23 *And by the earthly* Image *blemished:*
*That which remaines as spirituall and good,*
*Is now made subject unto* Flesh *and* Blood:
*For this cause it is meete that thou shouldst ever*
*Continue thus corrupted, cleansed never:*
Leo Serm. 5 de Nativ. Dom. *But be restored to thy* Glory *lost,*
*Or feele eternall* Torments *to thy cost.*
*Now that thou maist have full delivery,*
*'Tis fit thou should indure adversity;*
Psa:39, 13 *And feele the smart of death for to asswage,*
*A long-felt-paine by tedious* Pilgrimage:
*Not that by* Death *thou canst yet satisfie*
*My yrefull* Wrath, *or just Indignitie;*
*But thou by* Death *shalt finde a passage cleere,*
*To that* Beatitude *ungained here:*
*When this same* Trunke *of thine shall turne to* Clay,
The Martyrs passion day was called of old Natalitium salutis. *Bid joyfull welcome to thy* New-birth-day:
*For* Death *shall be the* Bridge *for to transport*
*Thy spotlesse* Soule *to my celestiall* Court.
*Then Courage* Adam, *be not thou dismaid,*
*Wrestle with* Sinne, *and* Death, *be not afraid:*
Gen 3.15 *'Tis I will helpe thee in thy greatest* Neede,
*And raise a* Saviour *to thee from thy* Seede.
*Now thou art naked, loe take here these* Skinnes,
*Cloath thee with them, live to lament thy sinnes:*
Phil. 3.9 *Lay holde on* Christ *to come by* Faithfulnesse,
Rom: 13, 14 *Who is thy* Garment, *and thy* Righteousnesse:
1 Cor.1.30 *He shall defend thee from the parching* Heat
*Of sinnes Contagion, be it ne're so great:*
*And being cloathed with his* Innocence,
*Thou maist behold my* Face *with confidence:*
*Now looke into* Thy selfe, *and see thy* Fault,
*Take heed thou do'st not after this revolt.*

Ending

Ending his speech, The *Lord* derides him thus;
*Behold the man's become as one of us,* Gen: 3. 22.
*Which is as much as if the* Lord *had said,*
*See what an alteration* Man *hath made:*
*Beholde what unto him doth now betide.* Chrys. hom. 18. in Gen.
*All through his* Disobedience *and his* Pride;
*And let his whole* Posterity *take heede,*
*How they reject my word by* Adams *deede.*

GOD having cloath'd his *Carkasse* with a *Skin,* Irenæ. l. 3. c. 37.
Armed his minde with hatred of his *Sin;*
Humbled his *Soule* with sorrow for his *Vice.*
Doth next exclude him out of *Paradise.*
And that he might not backe againe returne,
To eate the *Fruite,* that he would have him shunne,
*And live for ever,* as the word implies;
*God* sets the *Cherubims* before his eyes: Gen: 3. 24.
With them a *Blade,* or *Sword* appearing rife,
To barre his passage to the *Tree of Life.*
That now beholding with perspicuous eye, Tertul. in Marcl. l. 2.
His former *State* past all recovery;
And he unable to redeeme the *Losse,*
Might now submit himself to beare the crosse,
And by his *Faith* upon that *Life* relie,
Which was with *God* from all *Eternity.* Iesus Christ coeternall with the Father.
Nay, which was *God,* and did assume our *Seate,*
That he might *Man* againe new renovate;
Whom *God* before all *Ages* did decree
To be prefigur'd, typed in this *Tree:*
Whom he in *Wisdome* did before provide,
To helpe him when this Tree was laid aside;
Now takes the *Tree of Life* from *Adams* sight,
Because he knew not how to use it right:
*God* did it both in *Iustice* and in *Favour,* Chrys. hom. 1. on Gen. 1.
That *Man* might thirst & hunger for his *Saviour.*

Foreseeing

Foreseeing in his divine providence,
That it would further *Adams* confidence.
When he should be removed from that *Tree*,
Whereon his mind might run by *Fantasie*;
Yet had no power to give any *Life*,
Either to *Him*, his *Children*, or his *Wife*.
*God* did not feare that *Man* should live for ever,
When from the *Tree* of *Life* he did him sever;
But therefore he debarr'd him of the *Tree*,
Because he did abuse his *Liberty*.
One onely tree the *Lord* would have him spare,
And that same one the *Man* would not forbeare:
Therefore the *Lord* in his displeasure great,
Debarres him of that *One* which he might eat.
He had procured *Death* by tasting *One*,
And might have liv'd in letting it alone:
Now having sinn'd, the other will not serve,
Which was ordain'd before *Life* to preserve.
And had he eaten tree and fruit withall,
He should have still continu'd caducall:
For in *That Instant* he began to die,
Though for a while he liv'd in *Misery*:
Yet was his *Life* but a prolonged death,
Which soone did vanish from him with his breath.
That *Adam* did not die immediatly,
Behold the *Lords* unequall'd *Clemency*:
To whom a thousand yeares is but a day,
Respecting his *Eternity* for aye:
Yet he confounds not *Times* roundity,
But counts each day in perfect mensity.
Who can the *Number* of the *Starres* declare?
But he that made them in particular:
Or who can tell the drops of raine that fall?
But he whose *Influence* giveth *Sap* to all.

His confidence in Christ. Epiphan. hæres. 64.

Gen: 2. 17

Hebryf. lib.

Jeremy much: Bede amascen. lib. hæ. 64. That is; When hee began to be the forbidden fruit, as much that other.

Psal. 90. 4 2 Pet. 3. 8

Psal 147. 4

The *Fowles* of *Heaven*, *Haires* upon our head, Mat. 10, 30.
To us unnumber'd, he hath numbered:
Numbers which unto us are infinite,
Compar'd to *God* are found but definite. Isay 40, 17
Say *Adam* liv'd nine hundred thirty yeares, Gen. 5, 5
Yet breath'd he not a *Day*, as it appeares;
A thousand yeares did his olde age surmount,
And this is but a *Day* in *Gods* account: Psal. 90. 4
No *Creature* ever liv'd this *Day* compleat,
The neereſt was *Methuſalah* the great: He lived 969.
Yet ſince his time our age doth ſo decay, Gen. 5, 27
That ſcant we live *One-houer* of this day.

THe life of *Man* is as a *Spiders Webbe*, Note.
Or like a *Sea* decaying in his *Ebbe*;
Or like unto a little *Sparke* of *Fire*,
Which in a minute doth it ſelfe expire.
Man is a temporary *Loane* of life,
A debt of *Death*, a Creature full of *Strife*;
An *Inne*, a *Receptacle* ſoyled *Cell*, Chryſoſt. in his tract upon the 7 verſe of the 39 Pſalme.
Wherein his *Paſſions* for a time doe dwell:
An *abject*, *object* of dire *miſery*,
A very *Habit* of Infirmity;
A *Subject* whereon *Griefe* predominates,
An empty *Caske* which *Sinne* contaminates;
A tottering *Reede* which eaſily is broke,
A ſcatter'd *Cloud*, a tranſitory *Smoke*.
To day in health amongſt his *Bags* of gold,
To morrow dead moſt ghaſtly to behold;
To day in's ſtudy caſting up his *Summes*,
To morrow he is caſt unto the wormes:
To day with his *Aſſociates* making cheere,
To morrow borne by them upon a *Beere*;
To day in glory tended on in ſtate,
To morrow left without aſſociate:

To

To day attired in a purple *Robe*;
To morrow by mischance as poore as *Iob*;
To day in honour full of Majesty,
To morrow thrust from all his dignity:
*Adam* as yesterday in *Eden* plac't
Gen.3.24. Was by the *Cherubims* expulst in hast.

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*Heron: tradit. Hebraïca Gen.*

MAny there are that by the *Cherubims*,
And firy *Sword* shooke by the *Seraphins*;
Doe understand nought else but *Phebus* heat,
In that same space wherein his power is great:
They understand it for the torrid-*Zone*,
Pointing upon the *Indian-Horizone*.
Others doe take it for *materiall-Fire*,
Which should environ *Paradise* entire;
And as a *Wall* incircling it about,
With such like horrour for to keep him out.
*Aquinat. Eugubinus & Lyra.* Some take it for the fire of *Purgatory*,
And stand on their opinion peremptory.
But these and all the rest the text confutes,
And calls them *Cherubims*, to end disputes.
Others with the text in this agree,
And call them *Angels*, as indeed they be:
But going forward without wit or sense,
They drown'd their judgement by this inference:
Saying these *Cherubs* did not watch and ward
*Perer: tom. 1. 6. cap.* Onely from *Man* the *Tree of Life* to guard;
But likewise for to keepe the *Divell* backe,
Lest he should take it when as *Man* did lacke:
And having life which that *Tree* did afford,
Should proffer it to *Man* to be ador'd:
A foolish and ridiculous conceit,
Of which the superstitious *Scholemen* treat.
*Quæst: on Gen.40.* *Theodoret* a *Father* did surmise
Them onely *Apparitions* in the skies:

But from him all the *Fathers* disagreed,
Maintaining them for *Cherubims* indeed;
Which there continued as *God* thought good,
Till *Adams* death, or after till the Flood:
Then ceasing left some little glimpse behind,
That we the place of *Paradise* might find.
And by the *Fiery-blade* they understand
A *two-edg'd Sword* pnt in the *Cherubs* hand:
Which blazing as a *Comet* to the eye,
Made *Adam* to desist from comming nigh;
And usually the *Cherubs* did appeare,
With a *two-edged Sword* producing feare.
'Twas *Such* a one met *Balaam* in the way,
And made his *Asse* to speake, and him to stay:
'Twas *Such* a one *King David* did beholde
After the Plague when he the people tolde:
And *Such* a one as ordered slew outright
All the *first-borne* in *Egypt* in one night.
Such did appeare to *holy-men* with wings,
Bearing the mandates of the *King* of Kings.
Such, *God* by his appointment out did marke,
To have their *Figures* placed in the *Arke*:
Such onely doe delight in *Gods* aspect,
And doe rejoyce to further his elect.
One of them flies with more than winged speed,
To helpe good *Hezekiah* in his need;
And of *Senach'ribs* Host destroyed then
One hundred foure score and five thousand men.
*Another* comforts *Hagar* in her flight;
And one restores *Tobias* to his sight:
Two, Both at once, assisted righteous *Lot*,
When out of *Sodome* he in safety got.
A multitude of *Angels* fills the *Clouds*,
And makes the *Aire* thrill with beatitudes;

*Epiphan. hæres.64.*

Such a flame is to be seen in *Babylon*. *Plin. l. 2. c.* 106. supposed to bee the place of Paradise.

Numb. 22. 2 Chron. 21 16.

Exod. 12. 29.
Esay 6. 6.
Exo. 25, 18

2 Kings 19 39.

Gen. 21, 17
Tob 11, 7
Gen. 19, 16

While all the *Creatures* are restor'd to favour,
Angels to *Man*, *Man* to his *God* and *Saviour*.
What glorious exultations doe they vent,
Luke 15,7 If *One* ungodly *Sinner* but repent?
How doe they guard our *Persons* and our *State*
From the devouring mouth of *Chance* and *Fate*.
If we be sicke, they comfort us in love,
With the celestiall *Paradise* above:
If we be troubled with adversity,
Psal. 91. 11, 12. They cheere us up to beare it patiently.
Waking, through *Gods* permission they doe save,
When danger brings us almost to the grave:
Sleeping they doe protect us from that foe,
Which would both soule and body overthrow:
If dead, unseene full solemnly they come,
Luke 16, 22 Bearing our soules to *Abrahams* bosome.
The wicked'st person breathing on the earth,
Hath *One* attending on him from his birth;
Guarding his body from that accident,
To which through *Sinning* it is incident:
The righteous person he hath two or three,
Mat. 18, 10 1 Cor. 15, 52. According as his danger seemes to be:
Millions of *Angels* shall attend the *Iust*,
Mat. 24, 31 Mar. 13, 27 1 Thes. 4, 16. At the last day to bring them from the dust:
When that all-sounding *Trumpet* shall be blowne,
To summon all the *World* to *Heav'ns* high throne.
Then they that sleepe in Earth in costly tombes,
Inclosed safe, as in their mothers wombes,
Oppresst with weight of many *Marble Stones*,
And overcloy'd with skulls and dead mens *Bones*;
Shall cast them off; I off, as things too light,
And all appeare before their *Makers* sight.
Rev. 20, 13 The *Sea* shall likewise regive up her dead,
Which her vast *Ocean* once devoured:

And all againe shall the same shape assume,
Which *God* and *Nature* gave them in the *Wombe*.
Onely this shall accrue the *Property*,
They must be changed in the *Quality*:
That which was sowne a carnall must arise
A spirituall body without fallacies:
That which was sowne in *Weakenesse*, in that hower,
Must with a *Word* be raised up in *Power*.
Then shall our best beloved *Saviour* come,
To judge the world in this great day of *Doome*,
Met by the last surviving *Saints* that are,
With shoutes and sounding clamours in the ayre.
Whil'st all the world lyes frying in a *Flame*,
And hath no water for to quench the same:
Whil'st *wicked Soules* shall gnash their teeth and grin,
With howling noyse affrighted with their *Sinne*.
Cursing the day that brought them to this lucke,
Cursing the *Pappes* that first did give them sucke:
Cursing the first occasion of their *Fall*,
Cursing *Themselves*, and cursing *God* and *All*:
Wishing with all their hearts, that mountaines might
Defend them from this great *Avengers* sight.
Who then, (as Scripture perfectly denotes,
Shall separate these barren, Carrion *Coates*,
From fruitfull [illegible] whole vertue d[illegible]rd
Plenty to *Man* [illegible] to the *Lord*.
Who gave h[illegible] *Dr*[illegible]rink, when he was thir-
Who gave him *Meat* t[illegible], when he was hungry;
Who gave him *Clothes* [illegible] his necessity,
Who shew'd their *Faith* by perfect *Charity*.
In distributing *Almes* unto the poore,
In taking *Orphanes* straying by the doore;
In helping *Widdowes* in their great distresse,
In pleading gratis for the *Fatherlesse*.

Note.

1 Cor. 15, 44.
Ibid v. 43
Acts 1, 11
Luke 21, 27
1 Thes. 4. 15, 16, 17

Luk 13, 28

Rev. 16, 11
Rev. 6, 16

Matth. 25, 32

Chrys. on this same text, Mat. 25, 32.
Zanchy.

Esay 58, 7
Ezek. 18, 7

Mat. 25 For this they ſhall poſſeſſe their *Maſters joy*,
Which paſſeth all the ſlights of mans annoy:
Mal. 4,3 For this their *Foes* ſhall all be trampled downe,
And they receive an everlaſting *Crowne*:
Rev: 14,11 For want of this the *Wicked* are in *Hell*,
And with the *Divells* laſtingly muſt dwell.
Where they receive infinite penalties,
For their unſatiate ſinne and cruelties:
Bernard. Not till a *Wren* may drinke the *Ocean* dry,
Note, For then they might expect recovery:
But this word *ever* cuts off all reliefe,
And makes it prove an everlaſting griefe:
A griefe though certaine, yet inutterable,
A griefe to Mortalls moſt inſufferable:
Luk 16,26 A griefe of griefes ſurpaſſing all their paine,
To be debarr'd of comming forth againe.
Perſons in his reſolution. A griefe to thinke how happy they had bin,
If they had not committed *Such* a *Sin*:
A griefe to ſee thoſe perſons *Angeliz'd*,
O're whom ſo often they once tyranniz'd:
A griefe unable of them to be borne,
Pſa. 7,13 When *God* and *Angels* laugh at them with ſcorne:
Iſay 26,10 A greater griefe, excluded from *His Face*,
To be included in ſo vile a *Place*.
Mat: 8,12 Where in eternall darkneſſe they muſt 'bide,
Rev: 14,11 Tormented with the wicked *Fiends* beſide:
In fire not made to comfort, but torment,
In fire the which no Fuell can augment:
Perſons his reſolutions ſet out by Bunny. In fire which burnes, yet not conſumes the wight:
In myſtie fyer, fyer without light,
Which fire no ayre, nor water can abate,
No nor the length of *Time* extenuate.
There the *rich Chuffe*, or ſinne-polluted *Gonte*,
Shall have hot-boyling *Gold* powr'd down his throat

There

There the *lascivious Person* shall have sight
Of all the uglyest *Fiends* that may affright.
There the *Blasphemer* shall have satiation
Of horrid oathes, of wicked execration:
There the *foule-bibbing-Drunkard* shall have thirst
To drinke whole tunnes of *Gall*, yet never burst.
The *lowd-loquacious Lawyer* there shall lacke
A *habeas corpus* to remove him backe:
There the *litigeous Client* shall have strife,
Who never could be quiet in his life:
The *Atheist* will acknowledge *There a God*,
When he shall feele the vigour of his rod:
And the *seducing Hereticke* will say,
That he hath mist the right and perfect way.
How happy then shall those *blest-Spirits* be,
Injoying *God* their true *Felicity*:
How worthy-happy in their *Gods* account,
Whose sight doth all their greatest joyes amount.
They shall have *Joy* without *Anxiety*,
*Mirth* without *mourning* or disturbancy;
*Peace* without *Warre*, *Love* without *Envying*,
*Life* without *death*, life e're continuing:
Never defective in their *Purity*,
Ever establisht in *Security*.
No neede of *Angels* there for to protect,
For there shall be no *Divell* to detect.
No need of *Preaching*, for that too shall cease,
And *God* shall be their everlasting *Peace*.
Knowledge by *Science* shall be abrogated,
Faith be extinguish'd, Hope annihilated:
Nought shall remaine in Heaven of the *Three*,
But perfect *Love*, and perfect *Charity*.
Each shall receive a crowne for his desert,
And some withall shall have a greater part;

Rev: 16, 10, 11.

Reade the Practise of Piety.

Reads. Augustine his Meditations. Mr. Brinsley upon Sions Resolutions.

1 Cor: 13. 1. Faith, 2. Hope, 3. Charity.

For there shall be many *degrees* in *Glory*,
As *Austin* writes in his most sacred story:
Which he illustrates by similitude,
To prove *degrees* in their *Beatitude*.
Take (saith he) *Bottles* of their severall *Marts*,
Some great, some lesse, of potties and of quarts:
Cast them into the *sea* when you have done,
And being full, they all will overrunne.
So shall it with these *Sainted persons* be,
They shall be fated with *saturity*:
And as the *Finger* envies not the *Eye*,
To be her equall in *Supremacy*:
No more shall they envie at others *Blisse*,
But as the *Finger* shall accord in this;
None shall the others glory disanull,
For every one shall have his Bottle full.

The glory one and the same, the difference in the degrees Simile.

*August. de Civit. Dei l. 22. c. 30.*

---

BVt stay my *Muse*, stay, whither wilt thou fly?
Lose not thy selfe in soaring up too high;
Recoile againe, and let good *Vicars* come,
He hath a *straine* in this will make thee dumbe;
(Lure backe I say:) for it is my request,
My warbling *Pen* doth gag for want of rest:
And I'le recall thee backe againe in time,
Lest thou too high above my reach should'st clime.
Yet know, my *Muse*, to yon blest place I tend;
For *Heaven* was ordain'd *Mans* chiefest end:
Although *one Adam* lost it by his *Fall*,
A *second* hath repurchas't it withall:
And made a Passage for *Me* unto Life,
Who was by *Nature* (once) so full of strife.
Those *Angels* which debarr'd him of the *Tree*,
God hath appointed as an Aide to *Mee*,
To beare my *soule* to that celestiall place,
Where I shall see my *Maker* face to face:

*Mr. Vicars in his prospective glasse to looke into heaven.*

*Aug. Civ. Dei l. 22. c. 30.*

*Eph. 2. 3.*

*1 Cor. 13. 12.*

Not, as he is, immenſe or infinite,
For ſo the *Angels* cannot view his ſight;
But as he ſhall *Himſelfe* communicate,
In a full meaſure to my bleſſed *State*.
Now whether it ſhall be with *corporall-eye*,
As we the *Sunne*, the *Moone*, and *Starres* deſcrye,
I cannot tell; but certainly withall,
It muſt be *Perfect*, being *Spirituall*.

*Aug. Lib. Dei l. 22, c. 29.*

*FINIS.*

## *ERRATA.*

PAg. 2, line 34, for his Soule, reade *the ſoule.* p. 29, l. 17, reade to a better ſtate. p. 29, l. 29, for had reſtored reade *hath reſtored.* p. 35, l. 32, thou reade *though.* p. 50, l. 21, reade But others. p. 48. l. 20. for very reade *every.* Preface, page 5, line 20, reade incompatible with Divinity. In the margent, page 48, reade *Rupertus.*

# THE TRIVMPH OF FAITH: OR, *THE MIRROR OF WOMEN.*

MATTH. 15. 28.

*O Woman, great is thy faith: be it vnto thee even as thou wilt.*

# TO MY TRVLY WORTHY, AND MVCH RESPECTED FRIEND, Mr. *John Clarke*, Gentleman, Steward, and Receiver of King *Iames* Hoſpitall; founded by *Tho: Sutton*, Eſquire; his best Wiſhes.

*IT Is not ſo great a worke to purchaſe love,*
*As to retaine it, never to remove.*
*Thy Art herein hath made thee excellent,*
*A rare vnto thy Place, a* Preſident!
*Never therein had any ſuch applaud,*
*Of ſuch perinnity, Angelick laud!*
*None of the* Proto-Stewards *like to thee,*
*Sachangeleſſe, conſtant, ſo perpetuall free.*
*Then blame them not to praiſe and love thee too,*
*Their Tribute is no more than what is due:*
*Nor mine no leſſe than theirs; To I preſent*
Faiths Triumph to thy hand *to give content:*
*With all, To ſuch a* good Germanicus,
*I wiſh long life*, Thy old men Clerke it thus.
*Amen.*

Ever Thine:

## *The* Faith *of the* Woman *of* Canaan, *compared with, and excelling the* Centurions Faith, *to the great glory of that* Sex.

THE *Light* of *Lights*, The *Sunne* of *Righteousnes*,
Reflects and warmes our *Hearts* by lively *Faith*.
Admires *That Guift* in us, when we expresse
The same in full, with all the power it hath;
What is it but we may obtaine by *Faith*?
*Hell* is subdu'd, and *Heaven* is obtain'd,
*Christ* is enjoy'd, a good *Report* is gain'd. Heb. 11, 2
VVitnesse this *Gentile-Woman Canaanite*;
The *Romane*, yet, the *good-Centurion* nam'd:
Both, *Converts*, Both, connext in holy VVrit,
Both, excellent, transcendent, truly fam'd:
Mirrours of *Faith*, by *Faithfulnes* proclam'd. Mat. 9, 11
But which of eithers *Faith* will greatest prove, Mat. 15, 27
Daine you to heare, and judge as Reasons move.
The *Faith* of the *Centurion* so renown'd,
Of which our *Saviour* spake so wonderous well:
VVhich in his owne *Apostles* was not found, Mark 9, 1
Nor in the circuite of great *Israel*:
No, nor of us, (I blush the more to tell)
Came short of hers compar'd in the degree,
Though in the substance of like qualitie.
His *Faith* was like unto a goodly *Tower*,
Built on a *Rocke*, in a faire pleasant *Place*;
VVhere neither raging *Seas*, nor windy *Power*
Could buckle with him in an open face:
(Such was his *Faith* invironed by *Grace*;)
But hers lay open to each mighty Blast,
Yet being on a *Rocke* it was kept fast. Luke 6, 4

He

He when he was to ſend unto our *Saviour*,
Luk 7,3. Had many *Friends* before to make him way:
But *She* good *Soule* could not obtaine this favour,
For none ſhe had, and yet ſhe would not ſtay;
(Such *Faith* as this will ſuffer no delay.)
She came her ſelfe, and He did *Others* ſend,
Mat. 15,22 *Chriſt* her deni'd, ſhe forc't him in the end.

He for a *Servant* whom he dearely lov'd,
Made ſute to *Chriſt*, and did but once requeſt:
Luk 7.4,7
Mat. 15,22 She for a *Daughter* was extremely mov'd,
Becauſe a *Spirit* had her *Childe* poſſeſt:
This *Saint* was weary of ſo foule a *Gueſt*.
O then if many Divells us invade
Heb. 11,3 Let's flee to *Chriſt*, as ſhe did here for aide.

And let not us miſdoubt the *premiſſes*,
*Gods* helping *Grace* is not to be reſtrain'd:
If we lay holde upon the *Promiſes*,
What is it but by *Chriſt* ſhall be obtain'd?
The *Woman* askt, the *good-Centurion* gain'd.
His ſute was granted, and had no denyall;
But hers was not obtain'd without her tryall.

He e're our *Saviour* came into his ſight,
Luk 7,6,7 Sent backe to ſtay him, by his *Faiths Confeſſion*:
Her *Faith* makes to him in as ſwift a flight,
Mat. 15.22 And *plyes* him with her *outcryes* for *Compaſſion*.
He ſuff'red in her, yet did ſhew no *paſſion*;
Ibid. v. 23 Seeming as *deafe*, no *hearing* to afford,
Seeming as *dumb*, and would not *ſpeake* a word.

Good harmeleſſe *Soule*, how was her Heart deceiv'd,
Expecting comfort onely from his ſight:
Now vieweth *God* the *Word*, of ſpeech bereav'd,
A gracious *God*, a *Convert* for to ſlight:
A faithfull *Woman*, and a *Canaanite*,
One of the choſen *Veſſells* of his Choyce,
Who felt him inward ſpeake, yet heard no Voice.

But when he ſpake, for to deny her helpe, Mat. 15, 24
To be her *Saviour*, yet, not ſent for *Her*,
Reputing her no better than a *Whelpe*, Verſe 26.
And ſo no *Grace* upon her to confer:
(The *God* of *Grace* to be no Comforter:)
Oh this might well have driv'n her to deſpaire,
And yet all this not makes her to forbeare.

But as an *Eagle* molts away her *Feathers*, Similes
And breakes her olde *Bill* to renew her ſtrength, Pſal. 103, 5
So by *Denyalls* ſhe more force regathers,
Vntill her *Faith* had conquered him at length:
And out of *cinders* burſt to ſuch a *flame*,
That now the *World* is blazed with the *ſame*.

## MEDITATION 1.

IS *Faith* of force to bring me to my *Saviour*,
To make him mine, to keepe me in his *favour*,
To obtaine mercy, and to cleanſe my *Heart*,
Vniting me to *Him*, never to part?
*Lord* give me *Faith*, let me have no deniall,
Then when thou wilt, *Lord* put me to my *Tryall*.

## MEDITATION 2.

*LOrd* when thou wilt, then let thy *Spirit* come,
Speake then unto my *Soule* when thou ſeem'ſt (*dombe*:
Let me then heare the *Preſence* of thy *Voice*,
When thou ſeem'ſt *Deafe*, to make my heart rejoyce.
Then like *This Woman* ſhall my *faith* have ſtrength,
And through thy *Mercy* overcome at length.

## MEDITATION 3.

ARe *Rich*, and *Poore*, great *Emperours* and *Kings*,
Devoid of *Chriſt*, counted but brutiſh things?
As *whelps*, *dogs*, *foxes*, *vipers*, *ſwine*, let mee
*Sweet Ieſus* have my *Part* and *Name* in thee:
So when thy glorious *Comming* ſhall appeare,
Thy *Saints* ſhall *ſing*, when *Dogs* ſhall *howle* for (*feare*.

FINIS.

# ISRAELS CHAMPION.

Dedicated

*To all the Captaines, Lieutenants, Enſignes, and Serjeants, of the Trayned Bands of* London, Middleſex, Briſto, Exeter, Norwich, *and* Kent.

*OF whom ſhould* Homer, *or the* Muſes *ſing*,
*If not of* Souldiers, *or the* Souldier King?
*Whoſe actions are* Heroike; *and whoſe* Armes
*Protects as* King, *the meaneſt* man *from harmes?*
*Oh did his Majeſty behold you* all,
*Each in your* Armes, *acting the* Generall!
*He would ſurmiſe* Epaminondas *by*,
*Or you tranſform'd to his* Imagery:
*Wiſh, all his* ſubjects *were but* ſuch as you,
*Having his* wiſh; *tell you what he would doe.*
*The Kings ſtrength in his* ſubjects *doth conſiſt,*
*And ſuch an* Army, *who can well reſiſt?*
*He needs no* Adr'an wall, *to guard his* Land;
*Your hearts defend*, his heart *for you doth ſtand.*
*You are part of* his Army, *of* his hoſt;
*You are of Gods owne* Army; *therefore boaſt.*

The Emperour *Adrian* made this Iland a wall miles long.

Gods Army divided into three parts: *Vantguard, Middleward, Rearward.*

Gods mighty Army hath three ſeverall parts,
Subſiſting of theſe Noble valiant hearts;
As *Adam, Noah, Abraham*, and *Iob*,
To make the Front in that Celeſtiall Globe;
With all the Prophets, *Peter, Iames*, and *John*,
The Saints, and holy Martyrs, dead and gone.
The *Middleward* ſubſiſts of them that die,
And of our ſelves waiting mortality.
The *Reareward* are thoſe Saints which muſt ſurvive,
To meet our Saviour in the clouds alive.
*Now being Militant, reflect your eye*
*On* Sampſons *ſtrength, and on his Chivalrie:*
*See what our Iſraels Champion can afford,*
*And as he was, be Champions for the Lord.*

Yours to imitate;

# ARGVMENT.

*Strong* Sampſons *Birth, his mighty ſtrength,*
*His many conqueſts, death at length:*
*Hid Manna of the Hiſtory,*
*Revealed in th' Analogy.*

## HISTORY
## *SAMPSON.*

VVHat *God* doth promiſe, he will *ſure* perform
In the full time. When *Iſrael* as a worme
Is trod upon, then *Manoahs Comforter* Iudg. 13.
Though barren beares them a *Deliverer.*
Now is their *Bondage* with the *Philiſtins* Verſe 1.
No whit ſo during, as their lordly *Sinnes:*
Nor can their *Sinnes* oblitterate his *Favour,*
That gave his *Sonne,* ſent *Sampſon* for a Saviour.
An *Angel* brings the tidings of his *Birth,* Iudg. 13.
(Or elſe the *God* of *Angels* treads on Earth:)
Shap'd as a *Man* in our *Humanity,*
*Angel* in *Place, God* in *Authority.*
*Sampſon* doth grow in *Stature, Strength,* and than
The *Spirit* moves him in the Campe of *Dan* Verſe 25.
Tweene *Zorah* and *Eſhtaol,* bids him ariſe Iudg. 14.
And goe to *Timnath* for new Enterpriſe.
The *Nazarite* obeyeth. Seekes a *Wife:* Verſe 1.
A *Lyon* comes againſt him for his *Life:* 5.
He rents him as a *Kid* immediatly, 6.
There, *Sweetneſſe* findes, *in Her Diſloyalty.* 5.
He ſlayeth thirty *Philiſtins* for ſpoyle, 19.
Deſtroyes their growing *Corne* upon the *Soyle,* Iudg. 15.
Their ſtanding *Stocks,* the *Vineyards* by the ſame;
For which the *Timnite,* with his *Houſe* doth flame: 6.
But *Sampſon* well repayes their cruelty,
And ſmites them *Hip* and *Thigh* abundantly.
Goes to *Rocke Etam.* They invade the *Land,* Verſe 8.
*Sampſon* is bound, betrayed to their hand; 9.

14. He breaks the bands, diſcomforts all their hoſt;
15. He ſlayes a *thouſand* with a *Bone*, doth boſt:
18. He thirſteth, fainteth, prayeth, doth obtaine,
19 And from the *Bone*, *Water* doth flow amaine:
He drinketh of the *Rocke*, (for *Chriſt* was by)
The *Subſtance* will not let the *Shadow* dye.

Chap: 16, 2 He ſpeeds to *Gaza*; ſeeth *Dalila*;
Verſe 2. Hazards his *Life*; beareth the *Gates* away:
17. He doteth, ſhe betrayes, his *Lockes* are cut;
20. His *ſtrength* doth faile; he to the *Mill* is put:
21. His *Eyes* thruſt out: conducted to the *Court*
25. To be their laughin ſtocke, the *Vulgers* ſport:
28 He prayeth to his *God*; *ſtrength* comes againe:
30 He plucketh downe the *Houſe*, and all are ſlaine.
Thus dyed their *Conquerour*, whom they reſigne,
Now being dead, *Iudah* muſt be the *Signe*.

---

Judg: 15. OLD men of *Iudah*, you doe repreſent
New *Caiphas*, the *Roman* Preſident;
Who did betray, deliver *Chriſt* your *Saviour*,
As you did *Sampſon*, for *Philiſtins* favour:
1 Ioh: 4, 9 But they for *Malice*: *He* had broke his bands,
Eſcap'd you all; had not *Love* bound his hands
And made him ſicke with Love: that he muſt die:
And equall *Sampſon* in Analogie.

---

## ANALOGY
## *CHRIST.*

Judg. 13, 7 AN *Angel* brings the advent of his birth,
Mat: 2, 23 And he muſt be a *Nazaren* on earth.
Phil: 2, 7 The mighty *God* muſt be a *Man* indeed,
Rev: 5, 5 Eſpouſed to the *Gentiles*, *Iudah's* Seede.
Luke 2, 32 Affects a *Harlot-Church*, defil'd with *ſinne*,
Ezek: 16 Committing whoredomes as that *Philiſtin*.
Luke 23, 2 Whoſe falſhoods did betray, (as *Sampſons* wife)
Mat: 27 When none but they would kill the Lord of life.

To *Egypt* he muſt goe, from *Egypt* turne,
That *God* from *Egypt* may recall his *Sonne*,
As *Sampſon* from *Rocke Etam*; when he came
Call'd by the *Iewes* in their *Iehovah's* name:
Strong *Iudah's* Lyon muſt ſubdue alone
The roaring Lyon, the devouring-*one*;
And beare the *Hony-combe* (as did the *Other*)
To his ſuppoſed *Father*, *Virgin-Mother*:
Abſent himſelfe to ſolace with his *Love*,
And then his Parents find him with his *Dove*,
Poſing the *Doctours* in their *Synagogue*,
Out of the *Prophets*, and the *Decalogue*:
They heare him ſpeake in Parables, expound
The riddle of his *Ionas*, *gulpht*, not *drown'd*:
Meate from the *Eater*, *ſweetnes* from the *ſtrong*.
(He orders *ſinne* to ſave, that did the wrong.)
The *Builders* muſt refuſe the *Corner-ſtone*,
He the great *Builder* will not loſe his owne.
The *Rocke* of their defence is permanent,
And *Sion* in her *Chriſt* is excellent.
He hedgeth her within, on ev'ry ſide,
And in his *Vineyard* ſhe doth ſtill abide:
He *Maſter* of his *Vineyard* makes her wiſe,
To put in practiſe what he ſhall adviſe:
And then the *Doves* (like *foxes*) joyn'd in one,
Deſtroy the *Vineyards* of the *Evill-One*.
Seeme to performe their promiſe, and doe foyle
The *crafty-One*, repay him with the *ſpoyle*.
Chriſts blood muſt ſatiſfie for our deſarts,
Rent the *partition wall* into two-parts:
Breake bands of *Hell*, and *Death*, aſcend on *high*,
And beare *Hell gates* away triumphantly:
Offer his *ſoule* to *God*, reſtraine his *Power*.
Thirſting for our *Salvation*, and the *Hower*
To be conducted to the *Iudgement-Hall*,
There crown'd a *King* with thornes, blinded with all.

H
Ma
Luc.
Rev:5,5
1 Pet. 5,8
Iudges 14
Luke 2, 46
Luke 4, 16
Luke 6,9
Mark 12,1
Mat, 12,40
Iudg,14, 12
Acts 2,23
Mat, 11, 42
Ioh,10, 28
Pſa,45,13
Cant,8,10
Cant,8,12
Eph,2,4
1 Cor,15, 55
Eph, 4,8
Luk 23,37

## MEDITATION 1.

MVst *Light* be darkned? must the *tot all-eye*
Of all the world be hoodwinkt e're he dye?
Like *Sampſon* be the *Millhorſe* of their mirth
To *turne* about, that *turneth* all the *earth*
VVithout a *hand:* with *hands* be ſtrucke, explaine
What hand did ſtrike, or elſe blindfold againe?
To make them laugh: who was a *Man* of *ſorrow*;
Put to their *Mill* to grinde, found dead ere *Morrow*
*Strong* in his *death*, their *Temple* for to rue;
So brought more *Soules* to *Life* than *Sampſon* ſlew.

## MEDITATION 2.

MVſt *Life* be ſlaine, muſt perfect *righteouſneſſe*,
Be doom'd to death, by abſtract *wickedneſſe*?
Muſt *Glory* be defil'd? The *Iudge* of all
Iudged by *Man* who was the Criminall?
No marvell though the *Courſe* of *Nature* faild,
And the *Celeſtiall Creatures* ſo appal'd,
That they did ceaſe to worke: but waxed wan,
When they beheld our dying *Pellican*?
*Lord* worke *like Change* in *Me*, o'returne *Me* too,
That *Chriſt* may build me up, and make me *New*.

## MEDITATION 3.

THou *Sampſon* of my *Soule*, convince my *Sinne*,
And make me loathe this loathſome *Philiſtin*,
That ſeekes to captivate my yeelding *Will*,
That I may be his *Death*, that ſeeks to kill:
Oh let the *Power* of thy ſtrength appeare,
That this ſame *Philiſtin* may die for *Feare*:
But, let me live in *Chriſt*, that *Chriſt* in *Mee*
May conquer *Death*, and then I ſhall be free.

FINIS.